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Vol. 1.

MANUAL

OF THE

MARINERS' CHURCH,

OF

SAN FRANCISCO, CAL.

PUBLISHED IN SEPTEMBER, 1859.

'SAN FRANCISCO:
TOWNE & BACON, PRINTERS, 125 CLAY ST., COR. SANSOME.

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ORGANIZATION OF THE CHURCH.

FEELING an earnest desire for the salvation of the host of seamen who throng this port, and taking into view their present destitution of the means of grace, the six persons, whose names stand first on the following list, met at the Sailors' Home, in San Francisco, on Thursday, the twenty-fifth day of November, in the year 1858, for the purpose of organizing a church, which should seek its field of labor chiefly among this class of men. And feeling it to be essential, in their peculiar circumstances, to organize on a basis, on which true Christians of all denominations could unite, they adopted the following Articles of Faith and Covenant.

ARTICLES OF FAITH.

WE BELIEVE.

ARTICLE I. That there is one God, the Father, Son, and Holy Spirit,—infinite in his attributes, and

RECORDED

unchangeable in his purposes,—the Creator and Preserver of the universe, who has made all things for his own glory, and governs all according to his holy will.

ARTICLE II. That the Scriptures of the Old and New Testaments were given by inspiration of God, and constitute our only perfect rule of faith and practice.

ARTICLE III. That man was created holy, but became sinful by transgression, in eating the forbidden fruit, and in consequence of Adam's fall, all men are born depraved, and being destitute of holiness, and sinners by practice, are justly exposed to the wrath of the holy God.

ARTICLE IV. That our Lord Jesus Christ, by his sufferings and death, has made an atonement for sin, sufficient for the whole world, so that now, by virtue of that atonement, whosoever will, may by repentance for sin, and faith in his name, be freed from condemnation, and become an heir of eternal salvation.

ARTICLE V. That Regeneration by the special power of the Holy Spirit, is indispensable to salvation.

ARTICLE VI. That only such as give scriptural evidence of being penitent believers in Jesus, should be admitted to his visible church.

ARTICLE VII. That there will be, at the end of

time, a universal resurrection of the dead, and a final judgment, and then will follow the everlasting joy of the righteous, and the eternal perdition of the ungodly.

COVENANT.

(As entered into by each new member.)

You do now, in the presence of God, who knows all hearts, and before angels and men, avow the Lord Jehovah to be your God, loving the Father as your father, trusting in his son Jesus Christ, as your only Savior, and welcoming the Holy Spirit as your Comforter and Sanctifier.

And professing true sorrow for your sins, you do now renounce them forever, and here publicly devote yourself to God, promising to walk before him in love and obedience, through all your future life.

You do cheerfully and heartily promise, that in the sanctuary, the family and the closet, and in all the relations of life, you will be a faithful disciple of Christ, and by a holy performance of all your public and private duties, commend his Gospel to the world.

You covenant also, to walk with this church, in all the ordinances of the Gospel, in attendance upon its meetings for prayer, its public worship, and its sacraments, and in love and charity with its members, and that you will earnestly strive to promote its peace, purity, union and edification.

Or, should God in his providence, call you to leave this city, to journey on the sea, or sojourn in other lands, you will still remember us, pray for us, inform us, as often as you have opportunity, of your welfare; and strive so to live, as to bring no dis-honor upon this church, or our common Lord and Savior.

Do you, relying on the help of God, thus covenant and promise?

We, then, the officers and members of this church, affectionately welcome you to our communion, and fellowship in the labors and rewards, the trials and blessings, of the Gospel; promising to love you as Christians, to watch over you, to pray for you, and earnestly seek your growth in grace.

And now, may the God of all grace keep you from falling henceforth, and at last present you faultless, before the throne of his glory, with exceeding joy.

The Church afterwards adopted the following

STANDING RULES.

I. OFFICERS AND THEIR DUTIES.

1. The officers of this church shall be a Pastor, one or more Deacons, a Clerk and Treasurer, who shall be one of the Deacons, and a Standing Committee.

2. The Pastor shall be the Chaplain appointed by the American Seamen's Friend Society to the port of San Francisco. His duties shall be to preach the Gospel, administer the sacraments, conduct public religious services, and generally to watch over the spiritual interests of the members of the church. He shall also be Moderator of the business meetings of the church.

3. The duties of the Deacons shall be, to prepare for, and aid in celebrating, the sacraments; care for the poor of the church; aid the Pastor, as may be necessary, in his religious duties, and in his absence, to provide a supply for the pulpit; conduct the social religious meetings, and preside in business meetings of the church.

4. The Standing Committee shall consist of the Pastor, Deacons, and three members of the church—these last to be chosen by ballot at the annual meeting of the church. Their duties shall be, in general, to prepare business for the action of the church, and to perform such business as shall be assigned to them by vote of the church. They will also hear complaints, and investigate matters of discipline, before they shall be brought before the church.

5. It shall be the duty of the Clerk and Treasurer—as Clerk, to keep a faithful record of all the doings of the church; a chronological list of all its members; the time and mode of their admission and removal, and a correct list of all baptisms;—as

Treasurer, to receive and disburse all moneys belonging to the church, according to their direction. In both capacities he shall present to the church, at their annual meeting, a minute statistical report of all his official doings for the closing year.

6. All officers of the church, except the Pastor, shall be chosen by ballot, at the annual meeting of the church, by a majority of the voters present—except in case of the Deacons, who must be chosen by not less than two-thirds of the voters present,—and shall continue to serve till their successors shall be duly appointed, unless excused by vote of the church. Should any office of the church become vacant, before the close of any year, the church may, at any regular business meeting, elect some one to fill it for the unexpired time.

II. ADMISSION OF MEMBERS.

1. Every candidate for admission to this church will be expected to give satisfactory evidence of personal piety, and assent to its Faith and Covenant.

2. Candidates for admission, by profession of their faith, after being examined in such way as the church shall appoint, shall be publicly propounded, except in extraordinary circumstances, two weeks before being received to communion, and the question of admission shall be decided by vote of the church, at one of its regular meetings.

3. Members of other churches wishing to unite

with us, must present their testimonials to the Pastor, or Committee, of the church, and having stood publicly propounded for two weeks, (except in unusual circumstances,) and been received by vote of the church, shall become members, by giving public assent to our Faith and Covenant.

4. Every applicant for admission to this church must promise to abstain strictly from the use and traffic in intoxicating drinks, except for purposes connected with medicine or the arts, or the sacrament of the Lord's Supper.

III. DISMISSION OF MEMBERS.

1. Any member desiring it, may by vote of the church, be dismissed from this, and recommended to any other evangelical church; the letter of recommendation given, being valid for not more than one year from its date.

2. Members removing beyond our bounds, are required to ask their letters of dismissal within one year from the time of their removal, unless circumstances shall make it inexpedient for them to unite with any other church, and in all such cases they must make known to the church their reasons for such delay.

3. Any person withdrawing from this church, and uniting with another, in any other way than the above, shall be regarded as acting in a disorderly and cen-

surable manner, and a note to that effect shall be made by the Clerk against his name, in the church records.

IV. DISCIPLINE.

1. The penalties imposed by this church, may be admonition, suspension from church privileges, or excommunication, according to the nature of the offence, and shall in all cases be inflicted in accordance with the vote of the church,—our object being to keep the church pure in the sight of God, and unblameable before the world.
2. Any immoral conduct, breach of covenant, willful neglect of religious or relative duties, or denial of any of our articles of faith, shall be considered offences, requiring discipline.
3. In all cases of discipline the mode of procedure shall be in the spirit of our Lord's directions, found in Matt. 18th chap., 15th to 17th verses.
4. A vote of two-thirds of the members present at any duly called meeting of the church, shall be necessary to any ~~act~~ of censure, suspension, or excommunication—provided, that not less than one-third of the whole number of resident members of the church are present at such meeting.
5. In case of excommunication, public notice of the fact shall be given from the pulpit, on the Sabbath, in the following form: “A.—B.—has been excommunicated from this church.”

V. SACRAMENTS.

1. This church will duly observe the Sacraments of Baptism and the Lord's Supper.
2. To the latter will be admitted only such as are members, in regular standing, of this or other evangelical churches.
3. The former will be administered only to such as give evidence of personal piety, and to the young children of such members, in regular standing, of evangelical churches, as may desire it. The mode of baptism shall be left to the conscience of the applicant.
4. The Lord's Supper shall be celebrated on the first Sabbath of each alternate month, beginning with January, and at such other times as circumstances and the providence of God may indicate.

VI. BUSINESS MEETINGS AND ELECTIONS.

1. The annual meeting of the church shall be held on some day of the week preceding the first Sabbath in January of each year, at which the report of the Clerk and Treasurer shall be read, and officers elected for the ensuing year.
2. Special meetings of the church may be called at any time by the Pastor or Standing Committee, or by the Clerk when five members of the church shall request him, in writing, to do so.
3. When practicable, public notice shall be given

from the pulpit of all business meetings and elections of the church.

4. All members of the church who are in regular standing, shall be entitled to vote in all business meetings, and at all elections, of the church.

VII. AMENDMENTS.

1. The Standing Rules of the church may be altered or amended by a vote of two-thirds of the members present at any business meeting; provided, that notice of such intended alteration shall have been given from the pulpit on the Sabbath, not less than one week previous to voting upon it. Provided also, that the intended alteration shall have been submitted to the church, in writing, at some previous business meeting.

2. No alteration shall be made in the Articles of Faith, or the Covenant of the church, but by a vote of two-thirds of all the resident members of the church, after public notice of such intended alteration shall have been given from the pulpit, on the Sabbath, at least two weeks previously. And any proposed alteration must be presented, in writing, to the Standing Committee, and by them submitted to the consideration of the church, at some regular business meeting, previous to the one in which they shall be called to vote upon it.

COUNSELS AND SUGGESTIONS FOR EACH MEMBER
OF THE CHURCH.

1. You are each hour exerting an influence that is forming souls for life or death eternal. Guard that influence with prayer and watching.—Gen. 4:9.
2. Let your heart be always full of tender concern for the souls of sinners.—Rom. 9:3.
3. As regards personal piety, be content with nothing short of *perfect holiness*—such holiness as will endure the searching of God—remembering Heb. 12:14.
4. Let your companions be few, and chosen for their spirituality and excellency of life and conversation.—Prov. 13:20.
5. Study the Holy Scriptures. While you may read most, those parts of the Bible which you find most profitable, do not neglect any part. Read the whole book in regular course, and that as often as you can. Never open the holy volume without a prayer of the heart to the Holy Spirit, for his aid in

understanding and receiving, what you are about to read.—2 Tim. 3:16, 17; Ps. 119:18.

6. In *secret prayer* be regular and faithful. Leave worldly cares outside your closet door. Confess every sin and neglect of duty, and examine your life carefully, that you may confess truly—Ps. 32:5. Pray, with humble confidence in Christ, for *every thing you need*—Prov. 3:6; Phil. 4:6. Do not leave the place of prayer till you have gained *an audience with God*, and feel yourselves forgiven and accepted by him. Gen. 32:26; Prov. 8:17—“they that seek me early, (that is *earnestly*) shall find me.”

7. Remember the Sabbath-day, to keep it *holy*.—Are late rising, visiting friends, excursions for pleasure, writing or reading letters, visiting the post office, reading secular newspapers, or *worldly thoughts*, on the Sabbath-day, *holy* employments?—Isa. 58:13.

8. What is the general character of your *conversation*?—spiritual or worldly?—serious or trifling? Colos. 4:6; Matt. 12:36.

9. Strive to govern well your *temper*, keep all your passions under due restraint; repress the spirit of *fault-finding, complaining and backbiting*, and cherish the spirit of meekness, forbearance, and forgiveness.—Eph. 4:31, 32.

ESPECIAL RULES FOR ABSENT MEMBERS.

1. Remember the last section of your *Covenant*. (See top of page 6th.)
2. Being deprived of the watch and care of the church, you will need to double your prayerful watchfulness over your own heart and conduct.—Eph. 6:18.
3. Whichever you are, find out the people of God, and make them your friends and companions.—Ruth. 1:16.
4. At the regular communion seasons of the church, be with us in spirit, though absent in body, and pray earnestly for us. At these times you will be specially remembered in our prayers. Ps. 122:6-9.

AT SEA.

1. Be prompt and faithful in the discharge of every duty.—Eph. 6:6. Give your officers and shipmates no occasion to repeat the slander, that

“ religion spoils a sailor.”—1 Pet. 2:15. If you are treated rashly or unjustly, bear it patiently, committing your cause to God.—1 Pet. 2:12, 20.

2. Never be ashamed to confess your hope and profession of Christ. Let officers and men understand that you fear God, and strive to keep his commandments.—Mark. 8:38.

3. By prayer and conversation, as you have opportunity, strive to win your shipmates to the Savior. James 5:20.

4. You will find it profitable to keep a daily journal of the incidents of your voyage, and your own religious feelings, labors and exercises.—Habakkuk 2:2.

IN PORT.

1. Avoid every temptation to sin, and seek occasions for doing and getting good.

2. *Sign no articles that you do not mean to fulfill*; but when you have signed, do not break them. If you have agreed to make a return or round voyage, never leave the ship, unless with the full consent of your captain.—Ps. 15:1, 4.

3. When you leave your ship, first find the Sailors' Home, or some other temperance boarding house,—then seek the Seamen's Chaplain, and other Christians, and take counsel with them,—then write to your Pastor, tell him your plans, and where a letter from him will find you.

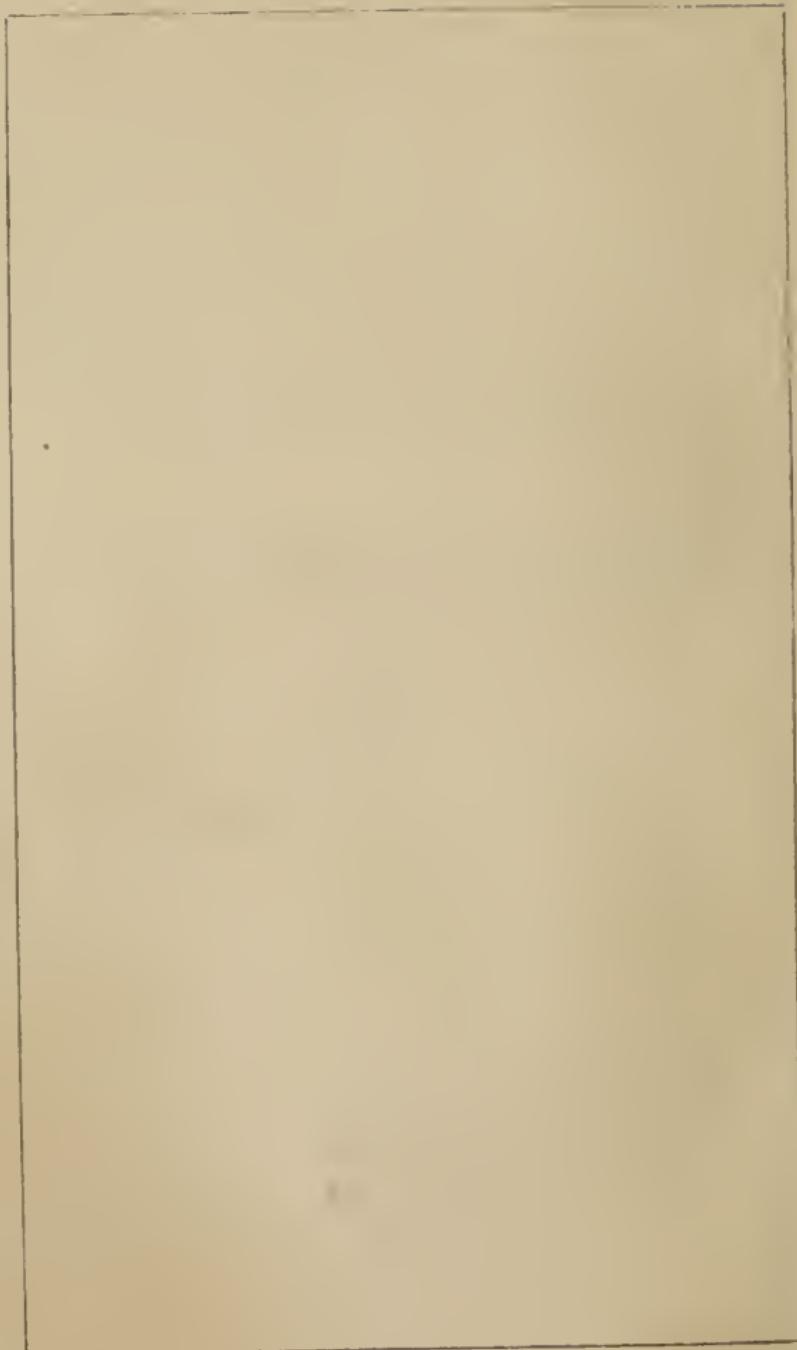
NAMES OF MEMBERS.

The first six are the names of those who united in the organization of the church.

JOSEPH ROWELL.
HANNAH ROWELL.
LETITIA SPEARS.
JOHN D. SPENCER.
ANNE SPENCER.
REBECCA H. LAMBERT.

1859.

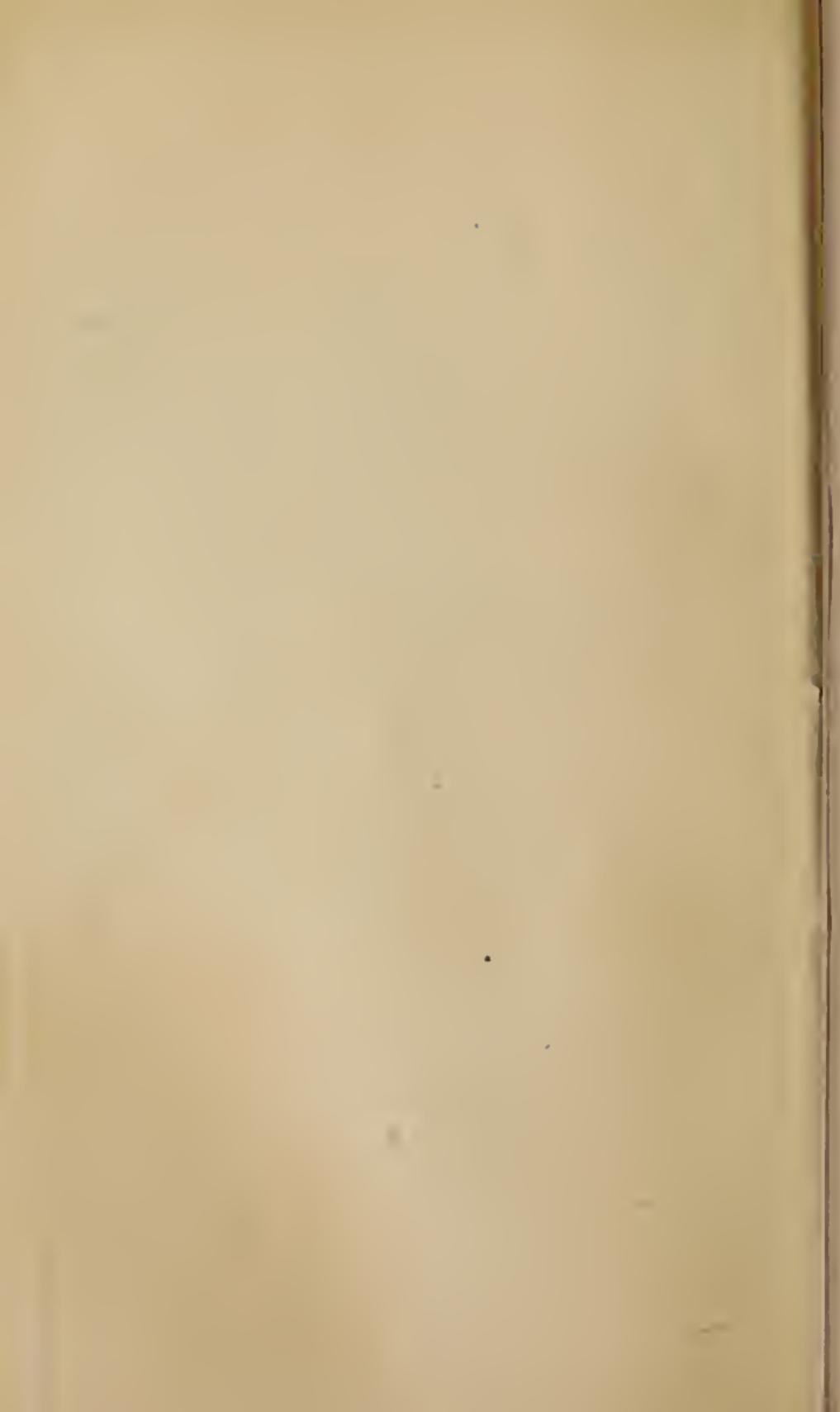
Jan'y 2—George Williams.
March 6—James P. Stewart.
 Obed Chart.
 Phebe Chart.
April 6—Avery Shumway, (Died June 13, 1859.)
May 1—William Williams.
July 3—Henry Nathan.
Aug. 23—Christian E. Peterson.
Sept. 4—P. Frederic Starr.
 John Laws.
 Charles C. Mills.



C E R T I F I C A T E.

This Certifies, That

is a Member, in regular standing, of the Maines' Church, of San Francisco, and as such, is affectionately commended to the watch and fellowship of the people of God, wherever *may go.*







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SKETCHES
OF THE
SCIENTIFIC DISPENSATION
OF A
NEW RELIGION.

BY
SINGLETON W. DAVIS.

*Revelation of Right by Reason,
Redemption from Superstition by
Salvation from Evil.*

SAN DIEGO, CA.
S. W. DAVIS, PRINTER AND PUBLISHER,
916 THIRD ST.
1889.



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Revelation of Right by Reason.
Redemption from Superstition by Science.
Salvation from Evil by Righteousness.

SAN DIEGO, CAL. :
S. W. DAVIS, PRINTER AND PUBLISHER,
816 THIRD ST

Entered according to Act of Congress, in the year 1889,

By SINGLETON W. DAVIS,

In the Office of the Librarian of Congress, at Washington, D. C.

PREFACE.

THESE "SKETCHES" are not offered as a complete system, nor as a profound elaboration, but merely as a collection of extemporaneous essays, composed, largely, by the printer-author while he stood before his congregation of sleeping type! But while the composition in the mind stumbled along, the composition in the "stick" kept pace, and the cold sleepers were one by one called from their respective pews and made to "testify for the cause of"—Truth and Righteousness for the Good of Humanity, thus producing a book that was neither written nor engraved.

It was thought by the author that such a free and informal presentation as essayed in these SKETCHES might prove acceptable and valuable means of imparting to those who have just reached the inquiring stage of interest in the subject, at least introductory information regarding *some* of the chief points in the controversy between science and mysticism, *some* of the principal differences between scientific and mystic methods, and *some* of the, apparently, more important doctrines of rational origin as antitheses of prominent superstitious dogmas of supposed supernatural authority—a mere "taste," it may be, but, if it shall prove to be a "foretaste" of a feast—lead to a broader, deeper and more radical, profound and complete conception of this transcendently important subject in any of its readers, the work shall have justified its intent and proved its "goodness" by its "fruits."

*San Diego, Cal.,
Jan. 29, 1889.*

SAMUEL W. DAVIS

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SKETCHES
OF
The Scientific Dispensation of a New Religion.

CHAPTER I.

RELATION OF REASON AND SCIENCE TO RELIGION.
INTRODUCTORY SKETCH.

Agitation of thought leads to inquiry, inquiry to truth, truth to right, right to good, and good to happiness.

A revolution is in progress. Throughout the world of civilization the interest in the nature, progress and ultimate results of the conflict is active and profound. On every hand, among people of intelligence and mental independence, is agitation and discussion of the relations of science and scientific methods of inquiry to so-called revealed religion. This revolution is an element of the evolution of the highest human qualities. The conflict is between reason and superstition. Such phrases as the "conflict of science with religion," "conflict of science with the Bible," "conflict of science with the church," the "attitude of men of science toward religion, revelation and the church," and many other similar phrases so often seen and heard in recent

years, indicate the nature, magnitude and importance of the issue and the contending parties.

Defenders of the Bible as a supernatural revelation and the Christian church as a supernaturally-founded institution, affect to think that science is trespassing on territory that is outside of her province, and which belongs exclusively to the realm of "faith." The scientists, on the other hand, claim they constitute an exploring expedition chartered by nature and privileged to go *everywhere*. The supernaturalists say that they are simply on the defensive and that the scientists are the aggressors in this conflict, yet history shows that the theologians "invite the attack" if they do not actually make it in most instances, which I think they do in many, though that is neither here nor there so far as the principles involved are concerned. Some denounce the scientists as "emissaries of the Devil," having evil motives and wicked designs, and seek to bring them under reproach by applying to them such opprobrious epithets as "infidel," "atheist," etc., but this cannot affect the truth, for a fact announced by a Judas is no less a fact than it would be if it were proclaimed by a Jesus; truth is immutable, and is "not a respecter of persons." Others affect to think there is no conflict, and assert that the discoveries of science all harmonize with the Bible when that "revelation" is *properly interpreted* — a plain case of *petitio principii*. This class of theologians make haste to write books and magazine articles and deliver lectures on "harmony of science with the Bible," but betray their misgivings by their nervous eagerness, and also demon-

trate to the world their utter misconception of the principles of science, or their true relations to issues in the controversy. Some, in their exceeding anxiety to harmonize the Bible with science have "harmonized" out of it much that its friends claimed for it as a supernatural literary work and valuable history. Science and the Bible have been harmonized so often that many are led to wonder why and whence all this smoke and all this noise, if there is no battle ! If "the lion and the lamb have actually laid down together" in peace, why be continually "stirring up the animals?"

The conflict is still on, the end is not at hand, and I propose to stand by the standard of science and help to carry it in triumph right into the very camp of the enemy. Hence the essays in this work.

The supernaturalists have much to say about the "Mosaic dispensation," the "Christian dispensation," and the superseding of the former by the latter. The writer hereof proposes to say something on the subject of dispensations, confining his remarks chiefly to the *scientific dispensation* and its sure and complete supersedure of all preceding dispensations—Jewish, Mohammedan, Christian and all others claiming supernatural origin. Nature is so high in the omnipresence of her magnitude there is no room for the supernatural; so is science so comprehensive in applicability that when understood no room for superstition is left in the mind. The scientific dispensation, I believe, will demonstrate the truth of the following asseverations :

Righteousness is the key that unlocks the gates of

heaven, that is, *happiness*, in this world or any other. Gold cannot purchase it ; blood cannot redeem it when it has been lost.

Death is not the portal of either heaven or hell. The mystic river flows through the midst of both.

Each soul, whether for time or eternity, must work out its own salvation, and the merits of one cannot extenuate the demerits of another.

The relationship of Goodness and Reward, on the one hand, and that of Badness and Penalty, on the other hand, is that of cause and effect, under immutable natural law, and the object and ultimate effect of the combined action of natural rewards and penalties is the evolution of humanity.

The best preparation for death is life well lived.

As the wise husbandman despises not such means as in other relations seem lowly and even detestable, as the compost heap and the manure pit, as sources of fertilization of his fields, nor neglects the pruning-hook and plow as means of promoting the growth — increasing the quantity and improving the quality of his products, so the wise student accepts truth whencesoever it comes. The geologist may dig it up from the soils and rocks of earth ; the astronomer may draw it down from the heavens ; the antiquarian may uncover it where the dust of ages has concealed it ; the philosopher's logic may lasso it and his profundity tame it, and the wise man asks not Whence ? but Whither ?

The great revelator is Reason, the great prophet is Science and the great superior is Wisdom.

"Reason is the crowning element of human nature" is an adage, but I think the claim is not well founded. It is too comprehensive, or, rather, overreaching.

The crowning element must necessarily be the highest and the ruling element, taking these words at their commonly accepted values. Now, the highest element in human nature, in my estimation (I speak for myself alone in all cases wherein nothing to the contrary is noted in connection) is the religious element, and it is not a simple but a proximate element, the constituents of which are emotional and impulsive. In the third chapter of this little essay may be found an amplification of this proposition.

While I profess to be a Rationalist, I confess to the insufficiency of reason alone. It is the guide, but not the motor of conveyance—the engineer, but not the conductor—the pilot, but not the captain; or, to vary the metaphor, it is the engine, but not the steam—the helm, but not the sail.

Reason, as the term is herein applied, is that function which takes cognizance of cause and effect, and comparison, or the cognition of resemblance and difference of objects, qualities, events, etc. Reason finds its legitimate field of action—its food, its drink and its breath, figuratively, in that portion of the universe subject to observation and experience. Observation is the working of the mind through the organs of perception in relation to objects and actions external to the brain, and experience is the consciousness of relationship of the source of sensation with cause and effect—

with change of relationship of objects and events with the organs and actions of the source of sensation.

In all the domain of Nature that is subject to human observation or contributes to human experience, or grows out of either or both, there is nothing which comes not within the range of human reason and is not legitimate material for its uses. So far as the eye of observation has beheld the universe without, or the consciousness of experience has come into relationship with it within, there is no object, no event, no fact, no force, no law or principle that is unique or isolated, but each bears resemblance to another, each is caused by another, each causes another, and all are united in an inseparable warp and woof that constitutes the cosmos a universe and the universe a cosmos.

Religion, then, whatever it may be conceived to be, is a legitimate field for reason to occupy, and reason in the field of religion is rationalism, and that is the prophet, priest and revelator of a scientific dispensation of religion, which in the following chapters I will try to portray, to a limited extent, to the best of my ability, prompted by an unsullied motive of the love of truth and desire of the welfare of humanity.

CHAPTER II.

PSYCHOLOGY AND THE PROBLEM OF IMMORTALITY.

A hut built on a rock is safer than a castle built on sand.

Human nature is usually considered as a compound of physical and mental constituents.

Scientific classification gives us anatomy and physiology as the branches of knowledge of the physical or vital human being, while the mental nature as a subject of study is called psychology, and it is to this latter division of the comprehensive subject that this chapter is devoted, with its applications to the doctrine of immortality, especially as a religious incentive.

Mind may be defined, for the purposes of investigation, as that which feels, observes, reasons, and controls the voluntary movements of the physical system, and which sympathizes with external objects and other minds, hopes, wonders, admires, etc.

The Feelings are such sensations as hunger, fear, pain, pleasure, grief, sexual and parental love, etc.

The Will, generally treated of as a simple element of the mind, is now considered by many as complex, and is the mental force which causes voluntary motion.

Perception is the action of the mind through the specialized organs of sense, viz.: those of taste, smell, touch, hearing and sight.

Reason is the function, property or power of mind by which it compares objects and events as to their similarity and dissimilarity, and takes cognizance of their relationships as causes and effects.

The Esthetic, Moral and Religious Sentiments form the crowning glory of humanity. It is here we find the *differentia* of the human species. It is here we find the great civilizing forces. And yet these forces are blind ; without perception and reason they are aimless and as prolific of evil as of good. One illustration — the fable of the man who kindly warmed to activity in his bosom the hibernating viper, which then gave in return the fatal fang.

This is the legitimate field of psychology, and it is broad and extensive, and withal, as yet, only partially cultivated. There are unexplored sections ; there are stony places, and morasses, and mountains, difficult to reach ; and there are many pleasant and fertile spots not properly cultivated.

Whether mind is material or immaterial, cause or result of physiological organization, or the result of the disintegration, under special conditions, of nerve and brain tissues, are mooted questions, but the settlement of these issues can nowise compromise the rights and prerogatives, functions and duties, of that portion or phase of mind called reason. It seems to be pertinently argued that, as whatever has such properties as our organs of perception bring us into relation with is material in its nature, and whatever has none of such properties is immaterial, mind having neither weight,

size, form, color, flavor, odor, nor any other element of direct perception, is therefore immaterial. This conclusion is accepted by the advocates of mind as a (or the) cause of physiological organization, in opposition to the hypothesis of mind as a result of nerve-disintegration, and ill-supplies them with any argument for the hypothesis (I purposely say *hypothesis* in this connection) of immortality, which they try to sustain by proving mind to be immaterial. It is said that whatever is material is subject to change ; and especially whatsoever is chemically or mechanically complex is well known to be very subject to disintegration, which in case of organized tissues is always accompanied by or, sooner or later, follows death. Hence, it is claimed, mind being complex and material is, in common with all other complex material entities, subject to disintegration and consequently not of unending duration. It is equally as cogently claimed by parties to this controversy that mind being immaterial, as shown by the entire absence of those properties directly perceptible, it is therefore the effect or result of the relationship of certain material elements of the brain with each other and certain external materials. That is, they assert that mind, or thought and sensation, are the results of the disintegration of nerve and brain tissues just as muscular motion is the correlative result of the disintegration of muscular tissue ; or, as the motion of the engine is the transmutation of the force of coal-formation set free by coal-disintegration. Following this theory back as far as any scientific evidence will carry us toward an imaginary first cause, we come to the

sun as the originator of all terrestial movements, and mind is not excepted. Hence, mind is the last of a series of effects connected with vital organization and is extinguished at the moment of its production.

The modern doctrines of the conservation of energy and transmutability of forces point suspiciously to the latter conclusion, and for this reason their advocates are called materialists by their opponents, but, let it be noted, with rather bad grace, for those conceiving that mind is not a material object but an immaterial effect or force, even, are more justly immaterialists, (if that word is allowable), while those who argue that mind is an entity—a sort of refined material substance, are the real materialists. Because it is a contradiction of terms to say that one thing is a material substance because it is coarse and another an immaterial substance because it is fine—the qualities of fineness or coarseness in nowise being elementary principles, but simply differences of the sizes of groups of physical constituents and their distances from each other. A very fine piece of woven silk is in no sense less material than a very coarse carpet or sack-cloth. To these straits are the controversialists driven: mind is mortal because it is material: or, mind is immortal because it is immaterial: or, mind is immortal because it is very fine material: or, mind is mortal because it is immaterial! But, who are the controversialists? Are the scientists engaged in any controversy regarding the immortality of mind? Most surely not. The "controversy" is all on one side of the question, and its champions theologians who undertake to draw conclusions for the sci-

entists from facts discovered by the latter but denied by the former! Truly scientific investigators are slow to "draw conclusions." They are not of those who first embrace a doctrine and afterward look around for facts to sustain it—nor, to silence them, even torture any who happen to discover facts which may be interpreted as opposed to the preconceived doctrine. They seek the truth and embrace it though the heavens fall. But they possess one rare quality—that of holding in suspense their judgments until, as the lawyers express it, "the evidence is all in;" or, at least, until an overwhelming amount of it is collected and considered.

The different conclusions seemingly arrived at are reached, it seems to me, not by the highway of reason, but by the byways of sophistry. The fact is self-evident that there is not sufficient data upon which to establish the truth of either hypothesis. To conclude that any conception is a scientific principle or natural law without exploring a very comprehensive field of facts is not scientific method and cannot result in scientific certainty. There appear to be facts tending to establish the hypothesis of immortality as a psychological principle; but there also seem to be other facts supporting the hypothesis of *mind a mode of motion*, to paraphrase the well-known statement regarding heat, light, electricity, etc.; or, to vary the statement, mind a product of physical organization, the supposed negation of the hypothesis of immortality. But so long as these seemingly opposing facts appear to exist no just conclusion can be arrived at. One class of facts must be found not to exist and the other class to com-

prehend the whole evidence bearing upon the question, in order to establish one or the other doctrine as a scientific principle.

Meantime, in order to reach a really scientific solution of the question with celerity as well as certainty, it is essential that judgment be suspended until a large amount of evidence has been collected, compared, classified and carefully "weighed." To make a final statement, the following seem to be the proper steps to be taken to reach that result :

1. Eliminate from the subject all illegitimate entanglements and view it in its naked simplicity and purity, leaving its relations with other questions, as well as the question as to the bearing the result may have upon moral or religious dogmas and practices — trusting truth to be always both right and good — to be given secondary investigation.

2. Collect all the facts attainable which bear upon this simplified subject in any manner, and thoroughly consider those facts as to their relations to each other and to the subject in unity.

3. Classify the facts according to their *essentia* and *differentia*, and the result is a scientific principle which is an expression of a natural law.

Anything short of this procedure will result in uncertainty if not in actual error, and the conclusions arrived at would be theories at best, or even nothing more than mere hypotheses — the present status of the questions of the materiality and immortality of mind or cause of mind. I will here say that throughout this essay the word mind is used as synonymous with the

words soul and spirit, and is applied to the phenomena and cause of mental action in common, except as to the material organization considered as its cause.

The primary fact of the existence of mind is necessarily universally admitted, because it is one of those self-evident, basic facts, that to deny is to destroy the starting point of all investigation. To deny the existence of mind is paradoxical, because that which would deny is itself that which denies. The word mind being assigned as the representative of that which affirms or denies, we are forced to affirm the existence of mind or say nothing. If mind is naught it *cannot* deny, inasmuch as to deny is to perform an act, and whatever performs any act must itself exist, and that which does not exist can neither assert nor deny its own existence. The fact of the existence of mind being established beyond question, the field to be occupied comprehends all the facts relating to its properties, cause, action, duration, relations, uses, etc.

The bearing of the question of immortality on practical ethics and religion is conceived to be one of superlative importance.

It is argued by many champions of the immortality hypothesis that to prove the mortality of mind—the “death-ends-all” hypothesis—is to remove from man’s mind a great, if not the greatest, incentive to doing right and eschewing evil. The hope of reward and fear of punishment after death are claimed to form the chief incentive to a righteous life and the strongest force for staying the hand of crime, in the Christian theology. “The great judgment” in heaven, where

all is happiness forever ; where there is no sickness, sorrow nor death ;" and " hell," the " lake of fire and brimstone " that is " unquenchable," constitute the weapons of the " Salvation Army " in gorgeous temples as well as in the streets. And some moralists are loth to give up this means of enforcing the practice of morality, even though they be convinced the whole is false in fact. It has been said that some have been induced " to believe a lie that they might be damned," but those moralists reverse the strategem and are wont to allow, if not to actually induce, men " to believe a lie that they might be " saved from evil deeds !

This may seem to some to be both logical and justifiable, but to my judgment it appears extremely unreasonable, and to my understanding of the relation of truth and right to good and evil, it seems very incongruous and unjust. The reasoning is superficial and sophistical, the scheme is unwarranted, and the position logically untenable and morally unjustifiable. If the hypothesis of immortality has a basis of fact, let the fact be known and go with it to add weight to its influence for good ; if it have no foundation in fact, let that be freely averred, for Truth can surely be trusted to carry with it Good, while falsehood and even uncertainty must, at least, be mistrusted.

Hell, away in the dim distance of a long and problematic futurity, has not many terrors, after all, for the evil-doers of the practical, conscious present, as is daily demonstrated by a large majority of those, even, who profess faith both in the doctrine of a future life and that of the resurrection " of the wicked unto ever-

lasting condemnation" after death. The doctrine of a vicarious atonement that goes with these doubtless counteracts the threatening aspect to a great degree, and without either doctrine men might not be more immoral or irreligious; but replace them with the law of penalty as the *unavoidable effect* of evil deeds, and happiness the *absolutely certain effect* of good deeds, and the gain to morality and true *utilitarian* religion must follow, if either science or common sense are worthy of confidence as teachers of the relationship of ethical causes and effects.

It is the swift avenger that follows closely upon the heels of the transgressor that strikes terror to his heart and causes him to carefully weigh the consequences of his acts and restrains him from taking risks; and, conversely, the hope of reward away off in the hazy bye and bye may be better than no incentive to do right, but it is a sort of dreamy prospect to most temperaments that does not stir up that active, zealous aspiration toward perfection that is an essential element of a religion that makes one better and better; but the knowledge that *virtue is the cause of its own reward* (to paraphrase the oft-quoted adage of the poets), and that it is both prompt and certain, is a substantial and verifiable encouragement.

He who would commit a crime because he believes he shall be annihilated at death and so escape suffering a penalty, would commit the same crime if he thought the penalty would not be paid until after death, a million years, more or less, hence; especially if he entertained a belief in the doctrine of vicarious atonement,

salvation by faith — belief on the name of Christ, forgiveness of sins, etc., and so had ample time and sure means of escaping the penalty altogether, even at the dying hour repenting and going directly to enjoy the just reward of those who live a life of righteousness and even suffering martyrdom for the benefit of such as he ! O, Justice ! art thou really blind ?

Could a post-mortem mental existence be proved and demonstrated as a scientific principle, and with that demonstration should come revelations of the relationship of ante-mortem conduct to events in the mental after-death existence, however, I have no doubt the effect upon human conduct in the bodily life would be considerable and strictly in accordance with the nature of that relationship. To prove immortality, simply, would scarcely effect much in morals or religion ; but to add to that proof a demonstration, for instance, that human conduct before death brought more or less of reward and penalty after death, and that without any possibility of evading the latter by means of vicarious suffering or "forgiveness of sins," might, and I think will greatly strengthen human motives for doing right and restrain the inclination to do wrong. To be effective, this must be real knowledge acquired by observation and experience and verifiable by everyone who desires, and not mere opinion or belief based upon "revelations" or testimony only by persons claiming to be exceptionally favored by Deity or other supramortal beings or of possessing special powers of mind, such as "clairvoyance," or "mediumship ;" yet belief and hope may serve as "crumbs of comfort" to

such as desire immortality but are without evidence accurate, positive, demonstrative and decisive.

Throughout this chapter, all reference to the dogma of the resurrection, usually connected with that of immortality by Christian theologians, has been entirely omitted as irrelevant. It can be of no moment in any event, directly, to either morality or practical religion. So far as a proposition is capable of disproof, however, that of corporeal resurrection has been thoroughly and conclusively proved groundless, exploded and rendered decidedly absurd.

Summary.—To recapitulate this chapter, the following summary is appended :

1. Psychology; the science of mind, affords a very broad field for investigation, much of which is yet unexplored territory ; the recognized methods of scientific investigation in other branches of science are as applicable here, and should be strictly observed.

2. Immortality is not as yet a principle of psychology, not having passed beyond the hypothetical stage.

3. The want of sufficient data and lack of demonstration does not prove that mind is material, immaterial, mortal or immortal.

4. The position of all truly scientific minds regarding this subject in its present status is that of suspended judgment and continued search for facts.

5. The problematic nature of the doctrine of a future life, even to those who profess a belief in immortality, is such that it has slight if any influence as an incentive to good and restraint from evil.

6. But this does not necessarily imply that a scientific demonstration of the truth of a mental existence after corporeal dissolution would not be valuable in this way, as the effect would depend upon the relation of ante-mortem conduct to post-mortem consequences, as demonstrated in connection with a proven principle of immortality.

7. The most consistent view, in the present condition of psychological science, seems to be that righteousness is both good principle and good policy for this life even if there is no other, and, analogically, for a succeeding life if there should be such.

8. While mere belief and hope for immortality have little force as moral and religious incentives, they may have a limited utility as crumbs of comfort to such as dread annihilation and desire immortality.

9. Consideration of the dogma of the resurrection would be irrelevant to the question of immortality and its relation to morality and practical religion.

CHAPTER III.

NATURE OF THE RELIGIOUS ELEMENTS.

The ideal of a true and good Religion is a fixed star in the zenith ; its realization a delightful cultivated garden of flowers and fruits in human character.

Religion, as herein treated of, is a special endeavor to attain perfection and happiness ; or, in other words, it is human aspiration to and attainment of righteousness, which is the aggregate of those voluntary actions which tend to culminate in perfection and absolute happiness. Practical religion is the maximum of good acts in conjunction with the minimum of evil acts, and contains as a characteristic element a special, intensified or predominating desire—zeal, for securing that end. This intensity may co-exist with other aspirations and actions, just as a merchant may deal in hay, corn and wheat, and make a specialty of flour. One may be devoted to his farm, or other business ; may enjoy society, nature, etc. ; may love science and adore art,—and yet be religious if to these things is added as a "specialty" the endeavor to attain to the state of righteousness. The simple endeavor without the predominating or special element constitutes morality. This makes a plain distinction between religion and morality, which some consider to be identical, and

others pronounce diametrically opposed to each other in some respects as to consequences.

To be religious in this sense it is not required that any shall cease to labor for the necessities and comforts of life, nor to "take no heed for the morrow," nor to "hate" wife, parents and brethren, or any other friend; nor even to "sell all he hath and distribute to the poor;" nor to lead a celibate life; but, on the other hand, the very opposites are religious duties.

Religion, as a factor of human history is of great prominence. No other interest has ever engaged such universal attention, nor caused greater convulsions of the human sentiments, nor fascinated so completely the human intellect, nor caused greater political and social revolutions. Religion, or what has been conceived to be religion, has called its millions to arms to slay and be slain, has caused rivers of blood to flow in wantonness, and carried the torch of destruction in one hand and the assassin's dagger in the other in its zealous but blind onslaughts upon millions of human beings of every class, intellectually, morally and religiously, high or low, conscientious or not, and right or wrong. It has persecuted with frenzied ardor its enemies, real or fancied. Not "heathen" religions alone have done this, nor the Jewish, nor Mohammedanism, but to these must be added Christianity! Jesus said, so reports his follower and recognized authority, Matthew, in the tenth chapter of his gospel, verses 34-35.

Think not that I am come to send peace on earth; I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the

daughter against her mother, and the daughter-in-law against her mother-in-law." And the proclamation has been written in blood on every page of history from that day to this! "Blessed are the peace-makers; for they shall be called the children of God," he had said before (Matt., ch. v., verse 9), and he said of himself that he came not to send peace—he who has been pre-eminently and persistently called one of the "children of God," emphatically His "only son!" O, Consistency! art thou an element of Christianity?

Yet, after all, when we take into account the fact that the central idea and principal motive in all these zealous contests was that of making mankind better, we are logically bound to admit not alone the existence of the religious elements in the human mind, but also that they are, *per se*, good elements, notwithstanding the means adopted for accomplishing good have proved, in the end, means of accomplishing much evil. There may have been many zealous hypocrites and fanatical bigots; there may have been ambitious potentates who took advantage of these strong sentiments to wield over the masses an influence for selfish gain of political power and fame; yet, that the vast throngs that have rallied around and fought under the banner of religion held within their minds an intense desire to see the true and the good prevail, there can be no question. Religion may live in the dark; it may live in the same mind where ignorance, like a lowering cloud, darkens all nature, and when so enveloped religion, as a transcendent motive power, may carry its votaries headlong into disastrous excesses and wrong

methods for accomplishing good ends. Religion is impulsive ; like the current of a rapid stream, it acts with blind impetuosity. But with the eye of enlightened reason to guide it and science to properly adapt the force to means for accomplishing good ends, it is good and necessary.

Science adapts machinery to the impulsive current of the stream, and out of the seeming chaos, confusion and aimless inovement, is brought forth order, regular inovement and fruitful action. The machinery without the force of the current is as ineffectual for good as is the impetuous current without the machinery, and is not nearly as effectual for evil. The rushing torrent, unguided by reason, may sweep before it in apparent fury and wantonness many good and useful things and carry them away from man and to destruction ; may destroy life and leave along its course ruin to material things and even to the human mind. The union of the machine with the current in proper relations renders them both potent for good and valuable to man. This is the relationship of science to religion. Reason, through science, adapts means to ends in material affairs, and may do the same in intellectual, moral and religious affairs. Religion is a motive force that, properly related to the means science may provide, is necessary to the potentiality of the methods of application.

Science, which is only reason acting in a highly developed and orderly manner, plans hospitals, asylums, temples, synagogues, mosques, and even churches ; systemetizes societies for moral, benevolent and relig-

ious purposes, etc. To give these means potentiality, morality and religion — the sentiments of justice, mercy, charity — serve as the necessary motive powers ; and continually regulated by reason as the engineer, may accomplish the ends designed in the providing of these means — moral and religious machinery.

Whosoever ignores or rejects religion and relies on science alone, is like unto a man who, seeing the great evils which the torrents had caused, decided to build his mill away from the stream upon high and dry land. His machinery was perfectly adapted to move under pressure of running water, and beautiful in finish, but it stood still as death — not one act, good or bad, did it perform. But the unutilized stream a little way off, kept on in its reckless career of hap-hazard action, doing little good and much evil. Whosoever depends wholly upon religion, ignoring or rejecting reason, is like unto another who neglected to build a mill, but allowed the power of the impetuous waters to be continually wasted or blindly applied to accomplishing a vast amount of evil and but very little good. Whereas, whosoever accepts both science and religion, and properly applies the former to the latter, is like unto a man who, appreciating the availability and value of the impulsive power of the stream, and also the beautifully exact adjustment of parts of the machine to each other to form a united whole perfectly adapted to act under the proper application of the current to produce good results, built a mill upon a stream and so directed the course of the water that the machinery thrilled with life, and accomplished a vast amount of good.

The religious elements can be consistently regarded, I think, as the normal action of the mind in relation to good, specifically, and in a broader and more comprehensive sense, to "the True, the Beautiful *and* the Good." But to reach the objects of their actions, and in a manner that will produce results commensurate with the power expended, the sentiments require the mediumship of intellectuality — perception, memory and reason ; and for the highest fruition of intellectual action in mental pleasure, the co-operation and concurrent action of the esthetic and moral sentiments, are essential.

Spirituality, the predominance of the distinctively human mental attributes over those held in common with brutes, I conceive to be an important element of a truly useful and good religion. This is directly personal, individual (selfish, if you please,), but indirectly world-wide in good results. I mean those personal habits which are the outgrowth of that intellectual and moral state or activity of mind in which those things directly and chiefly pertaining to physical life are subordinated to those things which directly and chiefly pertain to the intellectual, esthetic, moral and religious activity and gratification. Whosoever finds his chief enjoyment in eating and drinking for the mere gratification of the sense of taste, while observation, reflection and the esthetic and moral sentiments are considered of little account as means of enjoyment or happiness, is upon the animal or brute plane of existence, and irreligious. Certainly, it is well to eat and drink, and to enjoy the pleasurable sensations caused

by gratifying any and all the animal appetites, so long as it is done temperately, that is, short of producing evil consequences, since man is animal as well as something more. But the highest enjoyment is as certainly derivable from gratifying the spiritual—intellectual, esthetic, moral and religious—desires and tastes, and should be esteemed accordingly.

The chief elements of religion, in my view, are the right actions of the faculties of faith, hope, charity, justice and veneration. I will here speak of each of these briefly in succession :

FAITH is a faculty of mind by which human beings confide in the stability, regularity and compensations of nature. Faith is blind, however, without reason ; or, rather, the action of the faith-faculty unguided by reason is in darkness and is superstition. Reason alone is able to replace superstition with a real, living faith. Superstition, or faith without reason, might attempt to remove by word of command, a mountain, and stand it in the sea intact ; but a true, rational faith would never try it, but would trust in the law and force of gravity as the immutable attributes of the impersonal Deity inherent in nature. Irrational faith is overcredulous, and is a predominating element of all religions founded on supernaturalism. The ordinary action of this faculty is a common sentiment, but add to this common sentiment a cultivation of the faculty, which may then afford such a degree of reliance upon natural law as will cause a consciousness of the inefficacy of such prayers as request any supernatural power to in any manner interfere with, circumvent or suspend such

laws, and affords that consolation which results from a dependence upon conformity of conduct to law instead of trying to conform law to conduct, and FAITH that is both rational and religious is then developed.

HOPE, a highly characteristic human sentiment, as a religious element, is akin to faith. The confidence begotten by an enlightened faculty of faith affords a substantial ground-work for a rational hope. But hope itself, like all other emotional faculties, is very liable to wrong application. It requires the auxiliary offices of the intellect to guide it in courses and to objects that are possible, probable and may be fruitful of good, and which are not likely to prove will-o'-th'-wisps, nonentities, nor sources of evil when attained. The hope of reward may far exceed what reason may warrant or justice confer, and hence be liable to a recoil upon the mind as disappointment—the penalty of sin by wrong hoping. The pleasures of hope—the immediate consciousness of the exercise of the faculty— are great, but the happiness—consciousness of hope realized—is paramount; and though the pains of despondency are great, the misery of disappointment is still greater, so that the exercise of the faculty without reason is sin—evil-producing cause; and its exercise in the light of reason or science is right—good or happiness-producing cause.

Much stress is laid upon the idea that hope is one of the principles of the christian religion, by its adherents and in the New Testament; and "faith, hope and charity" are linked together in many cant phrases without qualification or limitations. Hope as a sim-

ple mental act is in no sense religious ; it may even be the very opposite, as, for example, one may hope for the early death of a relative in order that he may soon enjoy his inheritance. A *rational* hope for that which is *right* is an important element of a good and scientific religion, I think, is a truism.

CHARITY or benevolence, philanthropy, liberality, toleration, kindness, mercy, pity — all the offspring of one faculty, and that one of the grandest elements of the human mind. It has been called "love," in the broadest sense of that word, and has been symbolized the "heart ;" its great value and importance are quite universally recognized. To be beneficent, tolerant, etc., without discrimination, however— without due regard to the propriety of means and methods, as well as care as to the merits of proposed beneficiaries, is not to be religious in the rationalistic sense. Many philanthropists have worse than wasted large fortunes by misapplication of means, though the intentions were good and motives pure. It has been said that justice should be tempered with mercy, but it is no less important that mercy be tempered with justice, and also with judgment. The quite general attention and interest now being taken in this feature of philanthropy is a hopeful indication that reform in this direction is coming, along with the evolution of other religious principles. Charity, guided by reason and harmonized with justice, is one of the most useful fundamental elements of a rational or scientific humanitarian religion.

It has been said that "Charity covereth a multitude of sins," but that kind of charity, in my opinion, is

wrong in principle and pernicious in practice ; therefore it is not an element of rational religion. Every act is a cause, the effect of which, if good, proves the act right, and if evil, proves the act wrong. Charity should not interfere with this relationship further than will cause good effects ; otherwise the charitable act is itself a sin — cause of evil. Hence it is wrong to excuse a person for sinning in other ways because he is charitable. This is practically carried out to the letter on a stupendous scale in modern Christianity in the matter of church membership. Does he "give liberally to the Lord ?" Yes ; but he is somewhat fond of drink, bets on elections, uses obscene language, is a usurer, puffs tobacco smoke in the face of everyone he meets, — "hold ! 'Charity covereth a multitudine of sins,' and we must not expect perfection ; give Bro. Briber the right hand of fellowship !" Again, if another interpretation is considered the correct one, *your* charity should not excuse or cover up *my* sins, nor *vice versa*. In law such an act renders the charitable person *particeps criminis*, and penalties are provided. The principle, correct in law and correct in morals, should be considered pre-eminently correct in religion, because pre-eminence of correctness is claimed for religion over those other institutions.

The idea that by a sort of pseudo benevolence, immunity from the consequences of sin may be had seems to be very prevalent in the world. It has its foundation in the desire of the priesthood, in nearly or quite all religious systems for contributions for their own maintenance and to stimulate their followers to great

zeal in this direction they are led to believe that by "lending unto the Lord" they will receive high interest in the shape of pardon for sins in other matters—a sort of "free pass" over the road to the New Jerusalem and "complimentary ticket" into heaven! This is surely a very false principle and very immoral practices spring from it. On the other hand, it has been declared by high christian authority, or so recorded at least, that the opposite extreme is true, viz: to break one of the commandments renders one guilty of breaking all. The truth may be found between these extremes of ancient and modern christian doctrine, the guilt and the penalty being in exact proportion to the extent of the evil act and the evil effects thereof.

Charity, like every other virtue, is strictly its own rewarder, in a reactionary manner.

JUSTICE, or the faculty of conscientiousness, is "the great judge" in matters of morality, and as such, the basis of the important element of religion, righteousness in a specific or limited sense. It is a blind, impulsive mental force, however, like the other sentiments, that is more liable to cause evil than good effects when acting without the aid of the intellect.

The mooted question regarding the moral standard, as to whether the sense of right and wrong is an innate mental faculty or an acquired power, will be passed as irrelavent in this connection, and the existence of it accepted as a fact, without reference to the source or manner of its origin. In political law (to distinguish plainly), it is necessary that the judge on the bench be placed in possession of facts pertaining

to a case before he can render a decision, and he is presumed to hold his judgment in suspense until all the testimony is in and carefully considered, in order that he may certainly judge justly. If the sentiment of justice were able to discern right and wrong infallibly, or nearly so, without the aid of the intellect, testimony would be unnecessary in courts of justice. So in the moral or religious court in each individual mind, in matters of equity, in order that the sentiment of justice, conscience, may act in accordance with the generally-recognized principles of justice, it requires the testimony of the senses and the plea of reason — must have a basis of facts, inductions and deductions. The theological dogma that conscience may receive this aid, or something equivalent, from the influence of the "Holy Ghost," or "spirit of God in the heart," must have, I think, only a remote metaphorical relation to a very small part of the truth in the matter. The light of facts must come by way of the intellect — perception and reason — but the love of justice as a principle and desire for equity in practice, may be excited or augmented by the spirit of good social influences, a holy aspiration within the mind, in a sense a modification of that dogma. But the function of this faculty is itself a love of right as a principle or rule of action, and its stimulation or permanent increase of strength comes naturally through the laws of nutrition and exercise, as with other faculties of mind and body. Cultivation by means of proper exercise and the re-action from association with other minds in which the faculty is well developed, seem to me common-sense as well as

scientific methods of evolving a rational religious element of justice in the conscience, and a pure aspiration for righteousness is a veritable "holy spirit" in the "heart," and very inspiring.

VENERATION, an impulse or sentiment of reverence, worship, gratitude or thankfulness, etc., has for its object whatever is superior or perfect, and whatever confers upon the venerator favors without requiring an equivalent. This faculty is the basis of the chief element of nearly or quite all religions claiming supernatural origin and preservation. It is exceedingly liable to misapplication, which is the sin of idolatry, and by misleading people in this respect designing persons may and do wield over them great influence. How well the ecclesiastical leaders know the value of the popular veneration of the church, the Bible, Jesus, the apostles, the pope, the priesthood (Protestant as well as Roman Catholic), and all they desire to be considered sacred. Destroy reverence for these things, and the key-stone is removed from the supporting arch of ecclesiasticism, bringing down the whole superstructure, so that "one stone shall not be left upon another." This sentiment is one of the hardest to modify, and this quality enhances its value as a supporter of the churches, political governments, etc. These remarks are not meant for Christianity exclusively; they are equally applicable to Judaism, Brahminism, Buddhism, Mohammedanism, etc. Neither are they intended to convey an impression that this is, *per se*, a wrong application of veneration, but illustrative of the power of the faculty and how it may be directed by

designing influential people to carry out their plans. The question of the propriety of this depends upon the nature of the end to be accomplished. If it is evil in consequences, the exercise of such influence is wrong ; if the consequences are good, this influence and the exercise of the power under it are right and justifiable in exact proportion to their good effects, not counterbalanced by evil effects, under a general law of ethics.

Theologians argue for the existence of a personal God by asserting that " man is a worshiping being," and that the existence of the faculty proves the existence of the object of its action. The truth is, whether there be a personal God or not, there are innumerable objects of worship, and the argument is therefore fallacious. The sun and nearly everything under it have been, and continue to be, objects of worship—mountains, rivers, trees, elephants, cows, serpents, wind, fire, heroes, aged persons, parents, and even objects made by man, as gods of stone, pottery, metal, wood, etc., and pictures, inscriptions, books—such as the Veda, the Koran, the Book of Mormon, the Bible, etc. The *true* object, in and back of these things, I think, is *whatever is conceived to approach perfection*. Directed by reason to that object, this sentiment raises up man himself toward perfection, and is then one of the chief elements of an enlightened religion.

Other sentiments enter into combination with the those above discussed, more or less, as constituents of religion. The emotions excited by the beautiful, the sublime the harmonious, etc., are such auxiliaries, but my plan excludes an extended treatment of them.

CHAPTER IV.

MORALITY, AND RELATION OF ETHICS TO RELIGION.

The sunshine of heaven may paint the flower and flavor the fruit, but the chief elements of their sustenance are drawn from the atmosphere and soil of earth.

Human action as governed by the will of the actor, is called human conduct, and is moral or immoral in relation to the good or evil effects upon the actor or the human subject of the act.

Human conduct that causes good to human beings, actor or other, is moral even when the effects upon animals or inanimate matter is evil; human conduct in relation to other than human beings is primarily outside the realm of moral law, and can be good or evil only as the reflex or ultimate effects affect human nature. For instance, it is wrong to needlessly step upon a worm, not because it is a direct violation of a moral law *per se*, but because the reflex action upon the actor is evil in effect, inasmuch as the act blunts the sense of justice, paralyzes the sentiment of benevolence—sympathy, mercy—and thus indirectly brings to some portion of humanity evil that would have been otherwise impossible for lack of cause. Habits of cruelty to animals lead directly to habits of cruelty to

human beings, and conversely, acts of kindness to animals strengthen and develop the faculties of justice, benevolence, etc., and thus establish habits of kindness to mankind. Hence, indirectly, conduct toward animals, or even inanimate objects to some extent, is good or evil, moral or immoral.

Morality, therefore, may be defined as rules of action in the relations of man to man. These rules properly expressed and classified constitute the science of ethics; and, to reverse the proposition, the principles of ethics reduced to rules of practice for the regulation of the conduct of mankind, one with another, constitute the moral law, or morality, and these rules formulated and classified constitute a moral code, or code of morals.

The phrase, "Christian code of morals," is of frequent occurrence in the pulpit and in theological literature, but I deny that there is in existence any specific Christian code of morals. There are various phases of morality in connection with Christianity, and various moral principles are promulgated through Christian writings and pulpits; but all of these moral principles, precepts and practices, have been in existence much longer than Christianity, and, in fact, were all adopted by the church from ancient sages, magi, poets, philosophers, prophets, etc.—from the Egyptians, Hebrews, Persians, Chinese, Greeks, Romans, etc., in a direct or indirect manner. In mosques, synagogues, temples and ancestral groves, were these principles inculcated, and from thence they passed down through the ages by tradition and scriptures. Christianity has appropriated them, but it did not originate them, nor

has it codified them. The Decalogue is a moral code, crude though it be, but that is of Hebrew and not of Christian origin. Even the "Golden Rule" was not originated by founders or perpetuators of Christianity, for, notwithstanding the record in the New Testament and the claims of theologians, and even admitting the truth of the New Testament record, there can be no well-grounded doubt that the principle was explicitly proclaimed by Confucius, the Chinese philosopher, more than five hundred years before the Christian era. In this manner he states the Golden Rule: "Do unto another what you would he should do unto you, and do not unto another what you would should not be done unto you." This is a more complete statement of the principle than the one accredited to Jesus five hundred and fifty years afterward, but they are so nearly the same as to indicate Chinese priority and Christian plagiarism. Furthermore, Christianity as a system does not embody morality as a fundamental element — much less as its basis. It adopts morality as a desirable adjunct of a vicarious atonement and saving faith; but in many instances Christian promulgators have declared morality to be a positive evil when relied upon to the exclusion of faith in Christ as the saving element. Christianity has not added any distinctively *Christian* moral principle or practice to those of its predecessors and cotemporaries, has not originated any distinctively *Christian* classification of ethical principles, and therefore there is no *Christian* morality, and no *Christian code* of morals nor system of ethics. It seems to me that better morals than the

Christian church, Catholic or Protestant, preaches or practices, is demanded by the present status of civilization and human evolution, and that a real code of morals—ethical science—should largely enter into the basis of a rational and morally utilitarian religion.

The enlightened world, at least, needs a system of morals that will recognize legal penalties, not as retaliatory measures, nor as inflictions of vengeance, but as means of reforming criminals and preventing crimes; a morality that will condemn as idolatry, the worship of men as gods rather than merely venerating them as men, in proportion to their human superiority and worthiness as models for others, not excepting the reputed "son of God" nor the little-less-reputed "mother of God;" a morality in which will be recognized the principle of compensation as the natural *effect* of right or wrong as the natural *causes* of rewards and penalties, and these as simply natural *means* for securing the doing of what is right and avoidance of what is wrong, and that no power on earth nor in heaven can change this relationship—that the actual sinner must be the actual sufferer—no escape by forgiveness, nor by any transfer of penalty from the guilty to innocent goats, lambs or Christs; a morality that will condemn gambling at church fairs as well as in saloons; a morality that will be recognized as of the essence of a good religion, instead of a mere adjunct to a "scheme of redemption" founded on mythology and nurtured in superstition; in brief, a morality and an ethical code as much better than the so-called Christian code as the efforts of good and scientific minds can produce.

The morality of the new religion which is surely being evolved through the revelations of modern science, will be based upon facts collected and properly collated, and the ethical system that is growing out of that process, already far advanced, will constitute a code of morals that can be called with propriety and truthfulness, a "code."

That the relations of penalty to sin or wrong action is that of effect to cause, is true, and furthermore, that the relation of penalty to other possible sins of the same kind, or analogous to it, as that causing the penalty in a given case is that of a preventive, is equally true; and, on the other hand, that the relation of reward — pleasure or happiness — to right action is that of effect to cause, and furthermore, that the relation of reward to possible right action of the same or analogous kind as that causing the reward in a given case, is that of a means inducing it, is also true; and that these relationships are laws of nature — *laws of compensation* — I think is all incontrovertible. These laws, rightly understood and correctly formulated, are among the most important fundamental principles of ethics, and consequently of the essence of a scientific religion. Another moral law closely related to these, is that of the irrevocability of these relationships — the utter impossibility of annulling, suspending, or in any manner or degree modifying these relations. This, as a principle of ethics, is also of much import to rational religion; and yet this is a point of controversy, and one of the chief corner-stones of Christianity and all other religions founded on supernaturalism, is the exact op-

posite of this proposition, i. e., that there is a principle of mercy and a power of forgiveness that can and may contravene the effect after the cause has become operative. Another Christian dogma is based on the theory that the effect of evil causes are transferable--that the innocent may assume the consequences of the evil-doing of the guilty ; the basis of the "Christian scheme of redemption," so called and very appropriately, by its champions, and the doctrine of a vicarious atonement, through the suffering of Jesus, for the sins of all who are base enough to ask for and accept such a contravention of justice. This idea is evidently an outgrowth of the superstition of primitive man which recognized no laws but the whims of "the gods," and which "crotchety" dignitaries they deemed very susceptible to bribes in the form of "offerings," and also of taking great delight in cruelty and carnage as "sacrifices," and to "appease their wrath" or to forestall their favoritism, their devotees were given to gratifying these whims and making at-one-ment with them by laudations, prostrations, gifts to the gods, killing of animals and human beings, etc. How much better is the Jewish and Christian ideal, God? He is thought to be equally whimsical, to take pleasure in the same kind of offerings, laudations, prostrations, sacrifices, killing of animals and — I was about to say at least one human being, but, no! A human sacrifice would not suffice for the "great" god! he is God with a big G, and nothing short of the slaughter of a demi god, a half-human-half-God being, would appease his consuming wrath! He is supposed now, by Christians,

to be so far " appeased " by this sacrificial climax that he is approachable by his former enemies (creations of his own design and handiwork !), not directly, but by a mediator, even a series of mediators being considered more efficient than one, the priest or preacher being employed in many instances as assistant counsel with the chief advocate, Jesus, to work upon the refractory susceptibilities of " the Great Judge," who is at the same time plaintiff, judge and jury in the case ! The writer means no disrespect, in these remarks, to any great and good superhuman being, if such there be. I profess great veneration for the perfections of nature and the principle of Good, but for the supernatural or Jewish and Christian ideal whose character is portrayed in the Bible and modern Christian literature and pulpits and therein designated " God," I have a profound disrespect. I cannot accept that any more than I can the similar ideals of the " heathen," called " gods," with a little g. They were all conceived in ignorance, nurtured in superstition, and are maintained by both, even unto this day of enlightenment.

In contrast with these superstitious beliefs, let me set forth the scientific and common-sense proposition as follows : Each person is responsible for his own voluntary acts, and neither himself, his priest nor his supposed supernatural intercessor, can effect a reconciliation with justice for the violation of any law, in contravention of the consequences of that violation, by proxy. Outside of the human mind (and brute mind to a very limited degree), observation has not discovered the existence of any principle of mercy, and sci-

ence in its generalizations sternly refuses to extend its boundaries further than the facts known, and hence mercy is a sentiment of the human mind, not a general law of nature. If a man steps from a third-story window into the open air, the force of gravity will certainly bring him to the ground, in strict conformity to the laws of gravitation, and inflict upon him a penalty which no amount of faith, prayer, or suffering by another, can possibly avert, and which no principle of mercy innate in nature will exert one ounce of resistance to prevent in an exceptional manner. The "god" of gravitation is unappeasable, and has no "bowels of compassion." There is no natural principle by which one right act can make a previous wrong act right and so annul its force as a penalty-inflicting cause; conditions varied may vary the nature of the penalty, but may not destroy it, any more than the varying conditions that transform solids into liquids, and liquids into gases, or the reverse, ever annihilates a single atom of their substance or one iota of the forces and motions incident to their transformations.

This principle extends to mental as well as physical acts—inexorability of natural law. In everything, we are morally bound to do our best, and hence can never have any overplus in one direction to offset any defalcation in another. He who allows his passions to run riotously, unrestrained by reason and good moral sentiments, will surely, without the least chance or possibility of absolution, suffer the penalties that come, in one form or another, as consequences of such immoral conduct, and his cries for mercy and forgiveness may

make "heaven's arches ring" in vain ; the echo may reverberate to his ears, "Penalty is mercy, in that it prevents repetition of wrong acts!"

This, I conceive to be not only a scientific and common-sense doctrine, but one that is far superior to the dogmas of vicarious atonement and forgiveness of sin, as a moral and religious incentive—scientific truth, and practically utilitarian and good.

CHAPTER V.

EVOLUTION OF RELIGION.

"Religion is something which has passed and is still passing through an historical evolution." —Max Muller.

The definition of religion given in Chapter iii. being accepted, there can be no rational objection to the application of the development theory as a means of elucidating the origin, history and tendency of religion. However, as objections are not always rational, some kind of objections may be made, and, as a matter of fact, often are in this case, I will devote this chapter to a sketch of the status of this question. I will try to dispel the sophistry of objections and show that religion, like all other phases of human life, did not spring into existence like the mythical creatures of Genesis, complete and perfect directly from the hands of the creator, incapable of improvement, or of change except backward and downward ; that it is being evolved contemporaneously with the development of the human race ; that religion varies in essence and activity at different stages of race and individual evolution, and that this principle can be made the basis for practical voluntary development of religion.

That the maximum of good accomplished by the

human race, in conjunction with the minimum of its evil actions, results in the highest degree of human perfection, physically, intellectually, morally and religiously, and in the greatest and highest pleasures and happiness, is almost, if not absolutely, a truism. Observation and reflection will give the mind to conceive that the perfection of human nature and its endowment with complete happiness, which conditions are inseparable, is the very highest end for which the individual, or any association or nation, or the race, can labor; and that absolute perfection and complete happiness presupposes the entire absence of either active or passive sins—"of omission or of commission"—and consequent misery; furthermore, that whatever of human action or inaction tends to culminate in this state is good, and whatever detracts from it is evil; and, finally, that the good and the evil are temporary conditions, differentiated only as to their immediate, or comparatively immediate results, relatively, while absolutely and as to their ultimate results they are the same—both are roads to the celestial city, the one a smooth, straight path, through a cultivated garden of flowers and fruits, inhabited by birds of cheery song and bees of utilitarian industry; the other a rough, crooked by-way over rocks and mountains and through dark chasms and miring morasses, and in a wilderness infested with ferocious beasts and treacherous reptiles. Reward is the shepherd, leading his flock by kindness, and Penalty the shepherd's faithful dog, driving the flock by punishment; pleasure and happiness are forces of attraction, pain and sorrow are forces of repulsion.

These are the routes and motors of human evolution generally, and specifically of religious evolution.

The chemist analyzes substances, reducing them to their proximate and, ultimately, simple elements. His means are as powerless to make further analyses as a film of gossamer is powerless to drag from its place in the heavens the central sun of the universe (if there be one); and so the religious scientist may analyze religion and arrive at certain elements which persistently resist further analysis, as imperfectly outlined in the third chapter of these Sketches, and which he can only label the "Seeds of The tree of Good." From these simple innate statical elements are gradually and methodically evolved the complex dynamical proximate elements of a highly developed religion, the combination of the simple elements forming the complex proximate principles of a practical and utilitarian religious code.

Thus from the speculative and theoretical we obtain only this consolation: The beginning was inferior to the present state, and the problem which directly concerns us is not so much the origin as the laws of development and the destiny of religion. The practical feature of religion is to the wise what the nutritious fruit of a tree is to a hungry botanist; it is like unto a straight, smooth, dry and dustless highway to a traveler, what tools are to a mechanic, books to a student, prepared paints and pencils to an artist—the best, though not the only means of accomplishing the ends desired. The human mind may approach perfection when the chief incentive is the lash of penalty;

but the rewards of good are better incentives, because they lead directly and painlessly toward it. Not that absolute perfection can ever be attained in life, even if immortality is a verity and eternal life a possibility, but it is a pole-star of guidance which, if kept in view in our aims at self-improvement, is sure to lead aright, and which we may approach in a measure. The tree that springs from a seed beneath the surface of earth constantly holds up its head toward the sun, and year by year it reaches higher and higher, and, though it makes only a hundred feet of approach toward the object of its aim, which is nearly a hundred million miles above its head, it is true that were it not for this persistent reaching up toward the sun it could never become a shrub, much less a noble tree.

The farmer knows that whatever he does by way of applying fertilizers, stirring the soil, destroying weeds, etc., that results in the largest yield of crops of the best quality is "good farming," and whatever he does or omits doing that detracts from the quantity or good quality of his crops is "bad farming." So the wise person who cultivates his moral and religious nature knows that whatever he does to perfect the power and quality thereof and increase happiness and the capacity to enjoy it, is "goodness," and whatever he does or omits doing that has the opposite effect, is "wickedness," — true not only of the individual, but equally so of society and of race, of state and of church.

Furthermore, the goodness of one person as compared with that of another person, or of one period in a person's life compared with that of another period,

constitutes a difference that is easily discerned. The word religion is a term representing a variable phenomenon. Religion, to a Jew is one thing, to a Gentile quite another ; to a Musselman it is something different from what it is to a Buddhist ; to a Christian it is not the same as to the Rationalist ; and it is not the same at different periods of time to either of them, being modified by conditions from time to time, just as plants and animals vary under varying conditions, and this is the basis of evolution. As humanity varies in character as its environment changes, so religion varies ; and, as these variations are governed by inexorable natural law in the line of gradual evolution of plants, animals and mankind, so the variations of religion are governed, and constitute the steps and stages in its natural evolution, voluntary and involuntary.

If the evolution of humanity as a whole is progressive, the evolution of its proximate elements is also progressive ; and therefore, it is reasonable to infer, the evolution of religion is progressive — that in changes of environment during its existence, as a general rule subject to temporary exceptions, the evolution of religion is from the simple, incomplete and ineffective to the more complex, complete and effective as a means of general human evolutionary progress.

A merchant may be a poor arithmetician, and yet be able to buy and sell with some degree of success ; he may be able to add, multiply, subtract and divide simple numbers with approximate correctness, but fail in fractions, percentage, etc., but would he not more surely succeed and in larger measure if his arithmet-

ical education were more nearly perfect? So in religion as a practical means to an end; one may err more or less and yet be approximately right. As there is but one absolutely correct answer to any arithmetical problem arising in a mercantile transaction, and that the only one affording exact justice to both buyer and seller, so there is but one correct rule of religious action in a given case, and it is essential that absolutely correct religious principles be comprehended and adopted as the foundation of correct rules of religious practice. Voluntary efforts to attain to this, constitute religious education, and in connection with practical application of the principles and rules as comprehended, constitute religious culture; and this education and culture are means of voluntary evolution.

Scientific minds are not satisfied with mere approximation to correctness. The astronomer who would be willing to undertake complex calculations without caring for accuracy of detail in every step, would be considered very unscientific, and the chemist who would analyze substances and tabulate the results without setting down the tenths, hundredths, and even thousandths of his unit of measure, would be pronounced a mere dabbler. Thoroughness and exactness are the soul and spirit of science in every department — investigation, observation, experimentation, generalization. If so in physical science, should they be any less so in religious science? This accuracy being a great factor in the recent wonderful development of the physical sciences, would surely prove no less effective in religious evolution.

The conditions upon which religion has been and is still being developed from a lower to a higher state becoming known, rules for practical application in religious culture in accordance therewith may be formulated and reduced to practice, resulting in a rational voluntary evolution of religion analogous in method and *modus operandi* to muscular training, intellectual education, æsthetic culture, etc. The study of comparative religion, comprehending the history of its development in all forms in all countries and times, as a means of discovering the laws and conditions of its development, is a correct scientific method and rational antithesis of supernatural "revelation," so-called, for obtaining dispensations of religious information. By the adoption of scientific methods in the study of this subject we may hope to discover and apply principles by which religion may be rapidly evolved from *chaos* to *kosmos*, from something of doubtful influence for good to the immaculate producer of good only; and the founding of a system of rational religious culture is the noblest undertaking any one can engage in, and its consummation would come to the human mind like a flood of light from the scientific "sun of righteousness!" All hail the dawn!

CHAPTER VI.

AGENCIES EFFECTING THE RELIGIOUS REVOLUTION.

Deny false doctrines, but also declare true ones; break the images, but construct verities; destroy the idols, but the temples thereof reserve for better purposes.

The agencies in active operation, now and in the recent past, effecting a revolution in religion that aims at the displacement of the supernatural by the natural, superstition by science, authority by reason, mere belief in this or that by actual personal righteousness, etc., are numerous and of varying adaptability to the consummation of these results.

The elements of the revolutionary party, naturally enough and reasonably to be expected, are somewhat incongruous, and some of the means adopted crude and often misapplied. The first result of any breaking away from excessive restraint and submission to undue authority, is liability to excesses in the opposite extreme; and the "weight of authority" of doubtful origin in religious (especially Christian) doctrines has been so grievously burdensome to those spirits which possess largely the innate love of liberty and consciousness of personal individuality and human equality,

that when such once break the bonds and declare their independence (and this class of people are those who lead in any general movement of this nature) their first impulses are reactive and tend to general and excessive abnegation. Hence, agnostics and iconoclasts are apparently predominant among the agencies that seem to be accomplishing the religious revolution. This, I believe, however, is more apparent than real. The agnostic is zealously laboring to demonstrate how little is actually known or knowable, and the iconoclast is enthusiastic in his crusade against the images and idols of supernaturalism, and both often conduct and direct their warfare with indiscretion and so fail of accomplishing as much of good as otherwise might have been done. They have been and now are active agents in weeding out tares and hewing down mere cumberers of the ground, but have neglected too much the cultivation of the wheat and the fruitful tree. They have not only attacked the idols as images, but have tried to cast out as worthless the gold and silver used to adorn them and their altars, and would pull down their temples rather than adopt them for better uses. Thus the smoke and thunder of their fire have been very notable, but there are other departments of this revolutionary army which, though making less smoke and noise, are, I think, accomplishing more valuable work. The scientific investigators and the constructive generalizers of new and rational religious principles and systems of associate labor for mutual religious benefit and extension of good to others, form the "rock" upon which the new "church" will be firmly established.

Let me add a few remarks regarding iconoclastic and agnostic extremes, and then something about the constructive element and the means of accomplishing a religious evolutionary revolution that, while it turns down error, wrong and evil, will turn up truth, right and good.

Some iconoclastic reformers claim to have "progressed out of and entirely beyond religion." One of my correspondents once wrote this objection to my use of the word religion: "I believe in evolving out of all religion, as far as the name is concerned. It is a *bad word*, so connected with wrong, tyranny, persecution and death, as to make one shudder to think of it. Cannot you think of some other word instead calling the system 'The New Religion !' The association is unpleasant. Religion, so-called, is a belief in something that does not exist — a God, hereafter (in kind), heaven and hell, rewards and punishments, and doctrines that have no existence. Morality is good enough religion for me, for this world and all other worlds." To such objections I reply: Words are the representatives of thought, evolved by thought, and so closely associated with thought that it cannot be developed beyond the stage of animal instinct without words, or their equivalent signs, as gestures, writing, pictorial art, etc. Language is the only highway from mind to mind. Words, like fire, water, air, food, etc., may be rightly or wrongly applied — used or abused, and so be causes of good or evil respectively, and relatively good or bad; but no word is "*bad*" *per se*, though any word may be misapplied or abused. The same

word may legitimately represent various phases of the primary thought, according to its relations with other words used in connection with it ; and a word may be misapprehended as to its primary meaning or its subjectiveness to other associated words—a fault of the person so misapprehending and not of the word. The word religion is one of extended use as the English representative of the idea of *doing good*, however much its power may be extended to represent the idea of a system of belief, or anything else ; for this extension of its use is but a modification of the primary thought, and we associate with the thought of a system of belief in relation to the right action for securing happiness the idea that such beliefs are auxiliaries of good acts, and so concomitant ideas of the primary thought. It would not be practicable to address English-speaking people intelligibly upon topics relative to ethics, moral sentiments, practice of right to the end that happiness may be obtained, etc., without more or less use of the word religion. I use the word as a familiar and convenient term to represent ideas regarding human conduct plainly defined and elucidated. I think, in the foregoing chapters of these Sketches.

The word *brute* is not a bad word because some brutes are ferocious and "bad" in relation to human beings, or to other brutes. The horticulturist calls his fine apples, grapes, berries, etc., fruits, though he knows that many other kinds of fruits are unsavory, unwholesome, or even deadly poisons. The fine Norman or Percheron is not dishonored by being called a horse, though there are some breeds of horses that

are comparatively bad. The word *religion* may be used in a parallel manner. There are many varieties of religion, as Buddhism, Judaism, Mohammedanism, Christianity, etc. As a generic term it is appropriate and convenient. Though some religions are of a low type, undeveloped and productive of much evil — actually "bad," that fact does not contaminate the word or render it inapplicable to "good" religion; though all religions were bad, the fact still exists that a good religion may be evolved, as in the analogous cases of the evolution of the luscious, nutritious and healthful peach from the wild, poisonous variety, similar to the bitter almond, and the development of fine, useful animals from lower and less useful types. Scientific methods, it is to be hoped, will evolve a new and improved variety of religion that will be adapted to the tastes and needs of the highly civilized and intellectual people of the present, whose teeth are set on edge by the sour grapes of Christianity and other relics of ancient mythologies, and of the promising future.

The time has fully arrived when something more than negations are required for the advancement of the rationalistic religion. It is still necessary to deny and refute false doctrines, certainly, but this work is daily growing of less utility as compared with affirmative, constructive labor. Investigate, generalize and formulate,— not mere belief, but real, living, "stubborn facts," principles and rules of conduct, until a system of knowledge (not "faith," nor "agnosticism,"), positive *knowledge*, is constructed, and the application of which in the actual daily affairs of life, as well as in

extraordinary philanthropic beneficence or personal efforts toward self-perfection, shall be true wisdom and immaculate religion. It is not necessary to delay constructive promulgation until this ideal has been actualized, for insomuch as it has been attained the positive and affirmative forms of statement should be adopted, and the constructive and aggressive work carried on. As an important part of this phase of the revolutionary action, and a good structure to serve as a scaffold to the main work, organic association is invaluable. Let those who are willing to work as rationalistic reformers for the general good and its reacting personal benefits, unite their efforts in systematic organization, have the courage of their convictions, boldly asseverate them at all appropriate times and places, and, as one man, hurl back into the teeth of their calumniators the oft-repeated reproaches that they are "a rope of sand," that they "do nothing but deny," and that they "can point to no great beneficent institutions, as missions, schools, colleges, hospitals, etc., as demonstrations of their practical good works," by a unity, strength and achievement that cannot be gainsaid, but will rightfully command and receive recognition, respect, and even admiration.

Nothing has done more to keep in check the sentiment favorable to associate labor among modern religious reformers than the excessive prejudice against creeds. Some appear to look upon a creed as a sort of spell-binding instrument that possesses an occult power of some kind over the mind, to its detriment. This, I presume, may be a rational view if by this language a

metaphorical idea is conveyed, and that with a rather moderate application. A creed is only a summary of the religious belief of an individual, or of what is believed in common by the members of an association. It is so far of little consequence ; the adoption of the creed as a basis of association for purposes of propaganda, etc., is where the really objectionable feature rests ; but however much this basis may be abused by some who adopt it, or however inadequate it is when not abused, does not affect the value of the principle of union as a conservator and concentrator of power when some other basis of association is adopted.

The basis of association may be something else than a creed ; in fact a creed is a very flimsy sort of basis, a sandy foundation, and I think the hopeless sectarianism of Christianity is largely due to its adoption of the creed basis.

Persons associate for business purposes as mercantile or manufacturing firms ; as railway, steamship, banking and insurance companies, etc., and are eminently successful — so much so, in fact, that those outside of the associations are much given to complaining of the undue power thus obtained, and denounce its abuse as "monopoly." The fact is patent that without associative action scarcely any of our great enterprises would ever come into existence. No ships would be either built or sailed ; it requires associations of capitalists to furnish the necessary amount of money for buying materials and paying the wages of the laborers in the building of ships, mechanics associated in a unity of design and purpose to construct them, and organized

crews to sail them. No railroads could exist without associated capital, construction forces, management, trainmen, etc. No great daily newspaper could spring into completeness, mushroom-like, in a single night, if it were not for the complex but orderly organization of an army of correspondents, reporters, editors, printers, and that other auxiliary, itself a great association, the Associated Press ; and little less directly contributory to this end are those other great associations, the telegraph companies, the news companies, and the postal department of state. Examples are almost numberless, but further citations would be superfluous. He who cannot see about him every day the advantages of co-operation in the form of organized association must be blind indeed.

"In union is strength," is an adage as applicable to religious reformers as to workers in any other field, and co-operation seems to me especially advantageous to them when they first come out from "the madding crowd" to inaugurate better principles and practices which clash, as they necessarily must do, with the preconceived notions and prejudices of the multitude, for they have not only a stupendous aggressive work to do, but they have to defend themselves against the personal attacks of the malicious and the well-meaning but mistaken opponents.

An association is formed for a *purpose* and organized with reference to the *work* to be done. To do certain work for the purpose of accomplishing a certain end, is the *object* of organic association ; what better basis, therefore, is to be found than this ? A, B and C unite

in the same general purpose in the same general work to reach the same general end, each having subordinate special purposes, subordinate special work, and subordinate special aims and objects, all conducive to the same general end. Articles of association may be simply articles of agreement in which A, B and C promise in formal manner to work for a common result and in subordination of the individual will to the will of the association as expressed by a majority (or any number) of its members in relation to the management and labors of the society in its legitimate field. This has been found by successful business associations of large and varied experience to be the best practical basis ever tried, and is therefore commendable, at least until a better one has demonstrated its superiority.

Physical scientists and the better element in religious associations are indirect but effective revolutionary agencies, and occupy important fields of work.

CHAPTER VII.

CONCLUDING SKETCH — SUMMARY.

The following is a summary of what the author considers the more important features of these Sketches :

A revolution is in progress, in which the conflict is between reason, science, liberality and common sense, on the part of rationalism, and mysticism, superstition and intolerance, on the part of supernaturalism, as the respective progressive and conservative forces of the evolution of religion.

The domain of reason and the field of science are co-extensive with all in the universe that is knowable, and religion is a part of the knowable and therefore is within the domain of reason and a legitimate field for scientific investigation and generalization.

Reason is the revelator of right and wrong, Wisdom the redeemer from superstition, Righteousness the savior from hell (misery of penalty) and the key which unlocks the gates of heaven (happiness of reward), and Science is the prophet of this new religion.

The evidence of immortality, or any after-death existence of the human mind (soul, spirit,) is inadequate at present to establish that hypothesis as a scientific principle ; and, conversely, there is not adequate evidence to establish as a scientific principle the theory of mental annihilation upon physical death : hence, the

question of immortality is an open one, and should be held *sub judice* without prejudice and subjected to investigation by scientific methods until a sufficiency of evidence has been collected, collated and classified to warrant scientific generalization.

Whether immortality be true or not, the laws of morality are in force, and observance thereof is good policy as well as correct principle for this life, or any subsequent analogous life. The belief in immortality and *post mortem* reward and penalty for *ante mortem* right and wrong conduct, has little if any force as an incentive to moral or religious conduct on earth, especially as modified by the co-existent belief in vicarious atonement and forgiveness of sins.

The moral sentiments are impulsive and blind forces that are as liable to wrong as right action without the guidance of reason.

Morality, the laws which should govern the conduct of human beings in their relations, directly and indirectly, with each other, is the basis of religion.

The differentia of religion as compared with ethics, is a *special* effort to attain and render happiness, and to perfect self as a means of increasing both the capability of securing and capacity of enjoying happiness.

Religion is subject to the general laws of evolution. Reason may direct and accelerate this evolution by revealing the laws upon which it depends and deducing therefrom practical rules for religious culture.

The agencies effecting the modern religious revolution are, in some degree, incongruous, as a natural sequence of the breaking from established relations ; and agnostic and iconoclastic labor is extremely negative.

Organized association in labor is of great value gen-

erally, and specially so to pioneers in any reform : the opposition to creedism is allowed, illogically, to array the liberal element against organization : the demand at this stage is for organic, constructive action of the rationalistic investigators and promulgators.

EXPLANATORY.

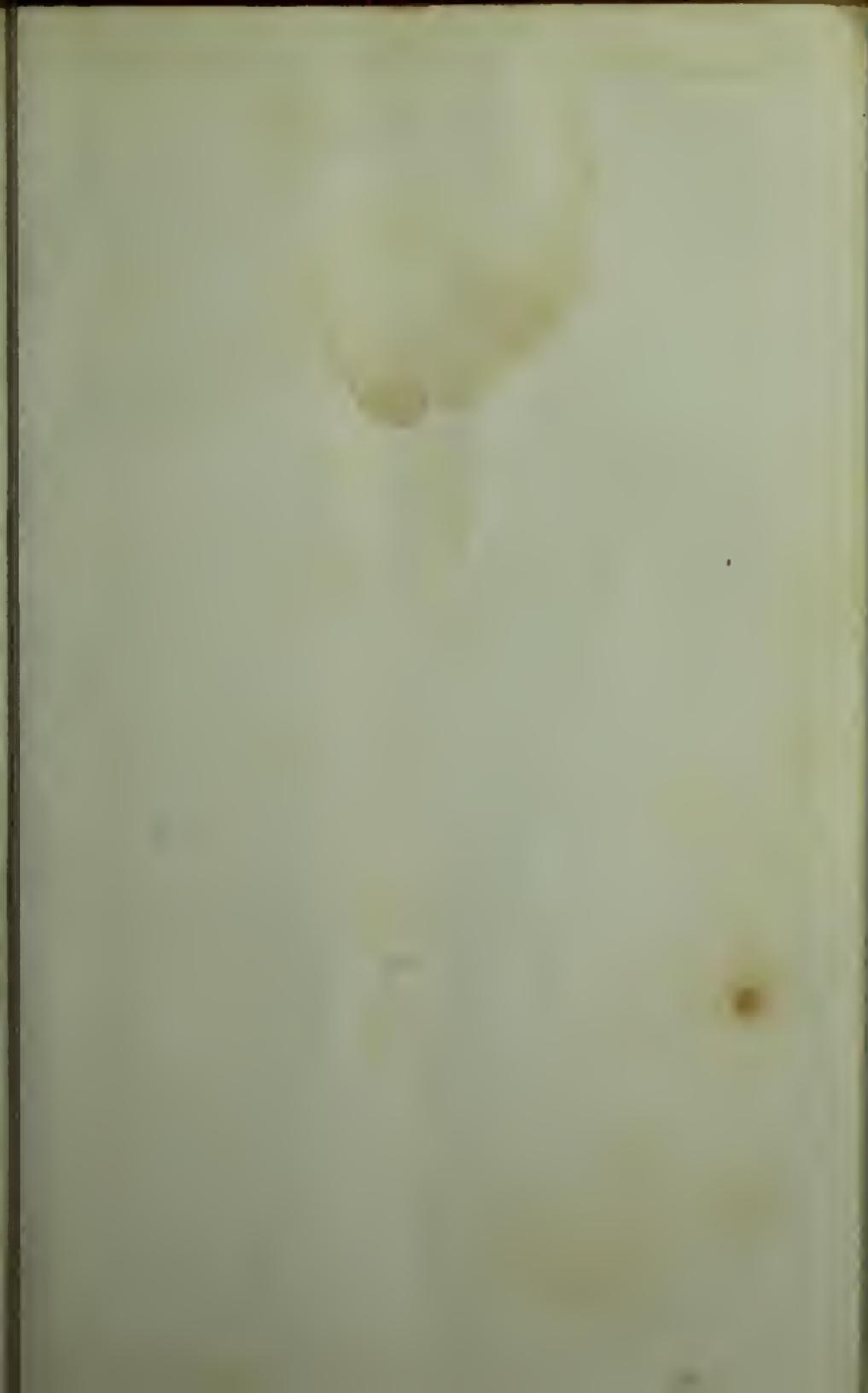
By "*religion*" is meant a special endeavor to discern right from wrong and to do right for the sake of good results and to refrain from doing wrong that evil consequences may be avoided ; and whatever is auxiliary to this supremacy of the reasoning faculties and moral sentiments over the instinctive propensities.

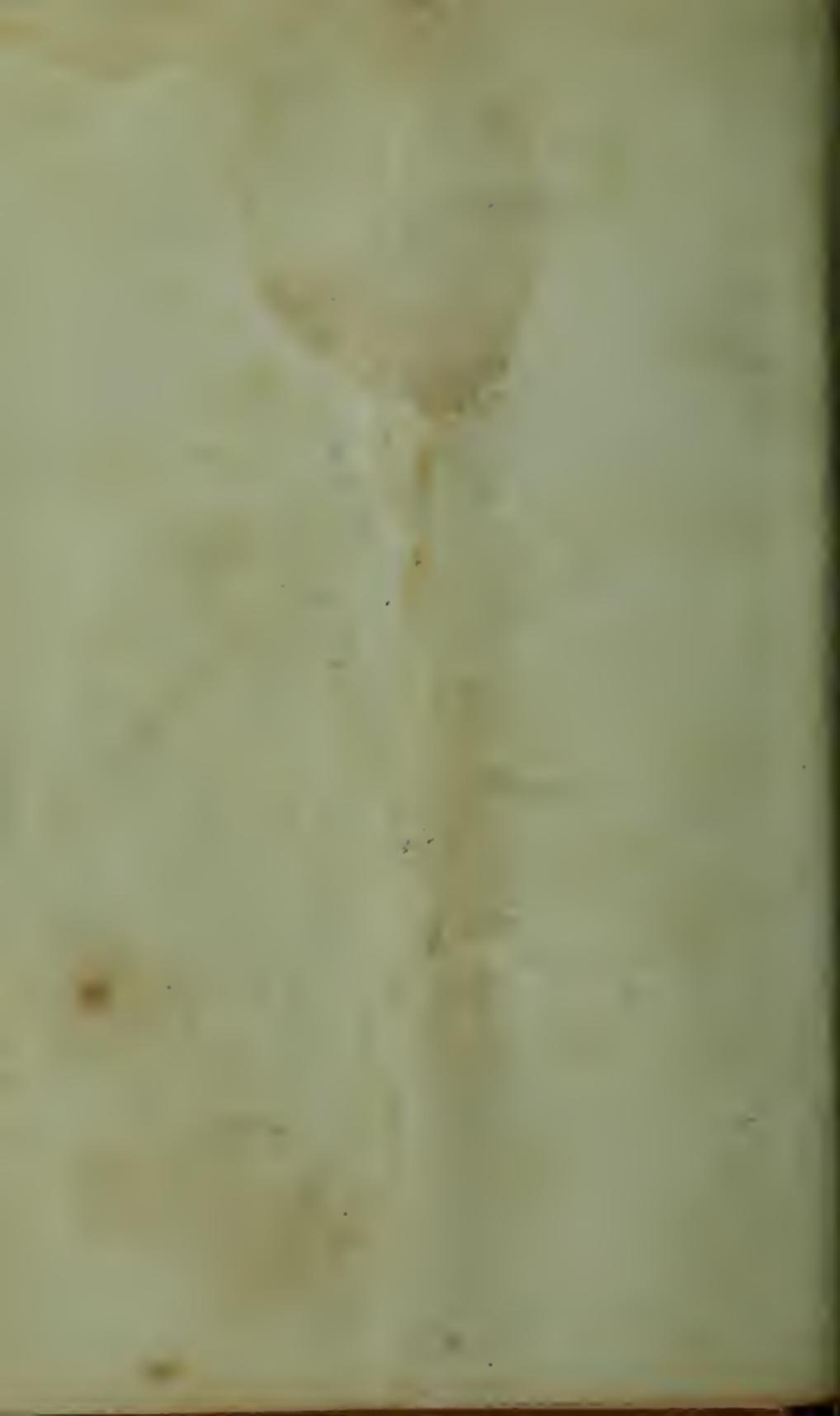
By a "*new*" religion is meant a new system of new religious principles—not as yet generally accepted, nor even completed, but in a state of involuntary and voluntary progressive evolution.

By "*dispensation*" is meant the discovery or "*revelation*" and systematizing of facts, principles and practical rules.

By "*scientific*" is meant the method of obtaining facts by investigation through intellectual perception, principles by induction through rational comparison, and practical rules by deduction through the rational cognizance of causation.

By "*scientific dispensation of a new religion*," therefore, is meant, concisely, the supersedure of mysticism by scientific method, and of chaotic superstition by a rational system of utilitarian religion.





242 Horis Davis
for the use of the
California Historical Society
in THE San Francisco
Great
Giant Mystery Explained.

BIBLE TEACHES
THREE
DISTINCT, ORIGINAL CREATIONS
OF THE
HUMAN FAMILY.

J. M. WRIGHT.

1971 new P. 1972 new P. 1973 new P. 1974 new P.
H. G. (1971) *Geostatistics* (Oxford: Pergamon Press),
1979, 2nd edn, 400 pp. £12.50. Contains an
excellent bibliography.

BIBLE

HISTORICAL CONCORDANCE

OF THE

THREE GREAT RACES OF THE HUMAN FAMILY:

THE

Adamites, or White Race; Giants, or Black Race; Cainites, or Yellow Race, who are the present inhabitants of Asia, China, Japan and Turkey. This race is called Japhethites after the flood.

These races are distinct creations, one from the other.

ALSO,

Esawites, or Spaniards, a mixed people of the above races; and Ishmaelites, or Arabs, also a mixed people of the above races.

This Historical Concordance is designed for a better understanding of the Scriptures, and, also, a better understanding of Ancient and Modern History. By it the races may be traced, by their names, from the first of Creation to the present time. In any chapter or verse in the Bible where a name occurs, it may be found in this Concordance, or the race to which it belongs.

BY REV. J. M. WRIGHT,

Of Calistoga, Napa County, California.

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REV. J. M. WRIGHT,

Author, of Calistoga, Napa County, Cal., In the Office of the Librarian of
Congress, Washington, D. C.

PREFACE.

In all ages of the world, from the first man created, all men have been known by their names. It matters not whether we have ever seen the man or not, he is always known by his name. When a man is known by name, no other evidence is necessary to prove who he is. This custom has always existed in the world from the most remote time until now. The history of each man's character, in history, is always connected with the name. To find the history of any man or nation, they must first be known by name. All men have not the same name; neither have all men the same character, or history. To reason that all men have the same character in history, is confusion in understanding history.

To find, therefore, the ancient history of the Old World which is given in Scripture and no other book, I shall adopt the plan to find them by their names as given in Scripture, beginning with the first name of each kind of people, and then trace each kind of people and names through the Scriptures entire, by family and race descent. Connected with the names of each people their history is found. The history of each people as given in Scripture can be found in the same way and no other to a certainty. Mistakes cannot be made in this way unless you select the wrong name; this will be easily corrected by becoming familiar with the names of each people. This kind of study will be dry and uninteresting at first, but no more so than the study of English grammar. But when you once understand what people you are reading of in Scripture you will begin to appreciate the study. The more perfect you become, the plainer the meaning of the history will be, until you will be perfectly delighted with the study, as it will

make you perfect in ancient history and fully able to connect ancient and modern history together.

NAMES BEFORE THE FLOOD.

Genesis, 5th chapter, gives all the names of Adam's family known before the flood.

The Giant race have no names given before the flood; Gen. c. 6, v. 4, states in general terms there were Giants before the flood, but no names given to identify them. Cain's race (Adam's son) is given in Gen., 4th chapter.

NAMES AFTER THE FLOOD.

(Gen., c. 10)—Adam's race begins with Shem, Noah's son, and in Gen., c. 11, 10-32, is repeated over again to the first of the Jews.

(Gen. c. 10)—The Giant race begins with Ham.

(Gen. c. 10)—Cain's race begins with Japheth.

Use these names and no others for the beginning of the races and there will be no difficulty in tracing the whole human family to the present time.

I have arranged the names of Adam's race and the Giant race under separate headings and given a number of names of each race, sufficient to show the difference between these two races. In reading each book of the Old Testament, when a name is found that you don't know, turn to the Concordance and in that book, chapter and verse you will find the name under the heading of that race. The race of Japheth is given separate from these two, under the heading of Japheth's race.

ADAM AND EVE--THEIR DESCENDANTS.

(GENESIS.)

(Gen., ch. 2, ver. 7-8)—Adam made of the dust of the ground, and placed in the garden of Eden; (Gen., c. 2, v. 19)—Adam made; (v. 21-25)—Eve made; both naked, and without clothes. (Gen., c. 4, v. 1-2)—Cain and Abel born; (v. 8)—Cain kills Abel. This leaves none alive of Adam's family but Adam, Eve and Cain. (v. 11)—Cain *cursed*; (v. 12-16)—Cain driven out of the garden of Eden into the land of Nod, which was east of the land of Eden. Cain is now entirely separated from his father and mother, Adam and Eve. (Gen., c. 4, v. 25)—Seth, the third son and child of Adam and Eve, born. He takes the place of Abel by divine appointment. Enos, Seth's first son born—(v. 26). Enos, Adam and Eve now establish the true worship of God, which was first instituted by Adam, Eve and Abel. (Recollect, the true worship of God is set up by Adam, Eve, Abel and Enos. The same, true worship of God is handed down to our time, 1878. The true worship of God has not come to us from the Giant race, or the race of Cain.) (Gen., c. 5)—The generations of Adam and Eve: Both Adam and Eve are named *Adam*—(v. 2). Adam, at the age of one hundred and thirty years, begat Seth, his third son. After Adam was one hundred and thirty years old, ~~daughters were born unto him~~—(v. 4). No daughters were born unto Adam in ~~the first one hundred and thirty years of his life. All his daughters were born in the last seven hundred years of his life.~~

NAMES OF ADAM'S CHILDREN.

Abel is dead, Cain banished and never again enumerated in Adam's family; I, therefore, omit these two names, (*Abel* and *Cain*), and begin with Seth, the third son of Adam. Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, (Enoch is called the seventh from Adam by Jude—v. 14; he then leaves Cain out of Adam's family, and enumerates Abel whom Cain slew), Methuselah, Lamech, Noah—nine sons of Adam. All were heads of families and nations before the flood; all had sons and daughters born to them.

Adam and Eve's family descendants after the flood, (Gen., c. 11, v. 10-32), were Noah, Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, Nahor and Haran. (These last three,

Abram, Nahor and Haran, were the sons of Terah. Abram, Nahor and Haran, therefore, were brothers. Haran begat Lot. Haran died before his father, Terah, in the land of his nativity, Ur, the land of the Chaldees. (v. 29)—Abram and Nahor, his brother, took wives; the name of Abram's wife, Sarai; the name of Nahor's wife, Milcah, who was the daughter of Haran. Nahor, therefore, married his niece, Abram his half-sister—(Gen., c. 20, v. 12). (c. 11, v. 31-32)—Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they went forth with them from Ur of the Chaldees to go into the land of Canaan, and they came into Haran and dwelt there; and the days of Terah were two hundred and five years, and he died. (Gen., c. 12)—Abram takes possession of the land of Canaan, (now Palestine), by divine appointment. God's covenant with Abram, and the manner in which he took possession of the land of Canaan, peaceably as a true missionary. Sarah's death, Ishmael born, and the second marriage of Abraham to Keturah, ends the twenty-fifth chapter of Genesis.

The following should have been given before the names in chapter 11: (Gen., c. 10, v. 21-32)—Unto Shem also, the father of the children of Eber, the brother of Japheth the elder, (a Cainite), even to him were children born. The children of Shem were Elam, Asshur, he builded Nineveh, Rehoboth, Calah and Resen, the same is a great city—(v. 11-12). Arphaxad, Salah, Eber, Peleg, Joktan, Almodad, Sheteph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obad, Abimael, Sheba, Ophir, Havilah, Jobab. (v. 30)—They lived from Mesha unto Seplar, a mount of the East.

The children of Abraham and Keturah, (Gen., c. 25), were Zimran, Jokshan, Sheba, Dedan, Asshurim, Letushim, Leummim, Midian, Ephah, Epher, Hanoch, Abidah, Eldad. All these were the children of Keturah. (v. 5)—~~Abraham gave gifts~~ ~~unto Isaac~~ But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, Eastward, unto the East country; as a natural result, to his native land, Ur of the Chaldees. Abraham lived one hundred and seventy-five years, he, therefore, lived in Canaan one hundred years; he was seventy-five when he first went to Canaan. His son, Isaac, remained in the land of Canaan.

NAHOR, ABRAHAM'S BROTHER, HIS CHILDREN.

(Gen., c. 22, v. 20 to 24)—Nahor: Huz, Buz, Kemuel, Aram, Chesed, Hazo, Pildash, Jidlaph and Bethuel, (father of Rebekah, Isaac's wife). Nahor's Reumah, (concubine): Tebah, Gaham, Thahash and Maachah. (These are the first parents of the Syrians—c. 24, and c. 31, v. 20).

(Gen., c. 19, v. 27-28)—First of Lot's family: Moab and Ammon, his two sons by his two daughters, soon after he left Sodom and Gomorrah in ashes. Our present Irish and Scotch are the regular descendants of Moab and Ammon.

MEDES AND PERSIANS,

Of Midian and Ephah, (Gen., c. 25, v. 2-4), are of Abraham and Keturah. (See Daniel, c. 5, v. 25-30). The Greeks: It is very difficult to ascertain the first parents of this nation. They must, though, be either of Abraham and Keturah, or of Nahor, Abraham's brother. There is a very similar name, "Gether," in Gen., c. 10, v. 23. The Midianites are of Abraham and Keturah, and of Midian, their grandson—(c. 25, v. 2). The Jews are a white people, so are the Syrians, Chaldeans, Medes, Persians, Greeks, Midianites, Moab and Ammonites. These white people are full-blooded, white Adamites. (Luke, c. 3)—The family genealogy of Christ is traced to the tribe of Judah and to Adam, who is called the son of God. Adam and his descendants are often called the sons of God. (See Gen., c. 6, v. 1; Job, c. 1, v. 6, also c. 2, v. 1). Job's children were white—c. 42, v. 13-15. Daniel calls the whole descendants of Adam the holy people—c. 12, v. 7. The Jews are often called people whom God has redeemed; and God's people; and a people who are of a holy seed—(Ezra, c. 9, v. 2). If the Jews are of a holy seed, why not all the white race?—all are of Adam. Adam, then, must be considered a holy man and no sinner. Christ, in his human nature, was a Jew and a white man. Christ was not a Negro, or Giant, or Japhethite, or Cainite; he was no Chinaman, Indian or any other but a white man. No, no, never; but a holy white man in human nature. The white race forms about one-third of the whole people of the earth. From the above enumeration of the descendants of Adam all the white people on the face of the earth have descended. No other people, of either the Giant or Yellow races, can be traced to Adam and Eve, or any of their descendants. No man, or set of men, on earth, living, who can show from the genealogy of the Bible that the Giants, or any of the yellow race, are regular descendants of Adam and Eve. Paul says (Rom., c. 11) the Jews will all be saved, none lost in the last day; so does Ezekiel, (c. 37) and all the prophets, because they are of the holy seed, Adam and Eve.

I shall now give all names referred to in Scripture as being the descendants of Adam and Eve, and who are the descendants of the above Adamites named. No other name will be here given only a White Adamite. Book, chapter and verse will be given, so that the name may be readily found, and the history of the person referred to. Readers may then make their own comments. The Scriptures give the history of each people, separate and distinct, one from the other. The name

of each family and nation should always be remembered when reading the history of the Bible. By observing this rule no mistakes need be made. The histories of each people, especially the White, Giant, or Black, and the Yellow races, are clearly distinct, one from the other, as much so as the history of Europe and Africa. The student, therefore, of the Bible can never have just conclusions of the history of the people of whom he reads in Scripture, unless he is fully acquainted with the name of the people referred to. The whole Scriptures, both Old and New Testaments, were written by the White race. Neither the Giant race or race of Cain ever wrote a single chapter of the Scriptures. The evidence, then, is conclusive that God created both Adam and his children capable writing and keeping their own history. This is proven by Jude, (v. 14), when he says: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment on all of them, (the Giants), who are ungodly." The Giants, then, were a people, and a wicked people, when Adam had only seven children and incapable of writing their own history; nor have we any evidence from that time to the present that they ever had any history of divine authority. They were, then, idolaters when Adam was created, and Adam and his sons wrote their own history and all we know of the Giant race. These Giants were holy people once, and called angels by Ezekiel, (c. 28), who says they were cherubs, and walked up and down in the stones of fire on the holy mount with God. The King of Tyre was a Philistine and Giant, of Ham's race. They, therefore, must have been created a long time before Adam, as men do not forsake the holy relations, in which God first created them, suddenly, but by a gradual process.

ORIGIN OF THE GIANTS, AND THEIR DESCENDANTS.

As I design tracing the names of the Giant race and that of Adam side by side through each book of the Bible, so that they may be easily understood, one from the other, and as Adam's race will be read first to the end of Genesis, I will now give the Giant race named in the same book, beginning with the first name in Genesis, and ending with the last name in the same book.

It is not the object in this historical concordance of the races to introduce argument to prove at length from whence they came, but to introduce family names to prove that they have no connection whatever with the family names of Adam's family. This kind of evidence wants no proof; and no denial can be made of their first origin.

We have traced Adam and his family descendants from Adam to the last of Genesis, and find, in every instance of his family and the nations arising from them, that they are small, white people. Not a single name of Giant family, or nations, can be traced to Adam. This proves conclusively that each kind of people has always produced its own kind of people. The same authority that gives the creation of Adam will be relied on for the creation of the Giants. None but God can create men and women; God, therefore, created the Giants, or they came into being without a creator. This last idea cannot be admitted.

(GENESIS.)

(Chapter 1, verses 26 to 31). We find God created both men and women without any distinction of time between the men and women—all created at the same time, and given dominion over the whole earth and all things in it; and were commanded to increase and multiply their species on earth. No curse or sorrow in child-bearing is named in connection with these women, and no prohibition to any fruit of any tree; but they had the right, by divine appointment, to eat all fruits of all trees. No other names were given them only "man, male and female." These are not the names of Adam and Eve. They were both named *Adam* when first created—(c. 5, 1-2). (Adam's family are traced from Adam and Eve, and not from these men and women).

(c. 6, v. 4)—“There were giants in the earth in those days.” What says? (c. 6, v. 1)—“When men (not in in) began to multiply on the face of the earth, and daughters were born unto them.” The first people, therefore, who multiplied their species on earth were Giants; for the first multiplication of people are here referred to in verses 4 to 7 of the same chapter. And it is also said here that “the wickedness of *men* (plural noun) was great in the earth; his whole imagination and thoughts of his heart were evil continually; God repented that he had made man (plural noun) on the earth.” When Adam was first created, no such accusations are ever brought against him, but he is called the son of God from the very first of creation, and so are his children. In reference to his imaginations and thoughts of his heart being evil continually, the Scriptures nowhere bring these serious charges against him and his children. The wicked men, therefore, here referred to, whose imaginations and thoughts of their hearts were evil continually, were not Adam or his children, for they were sons of God, and christians, as was Enoch, Lauech and Noah. The wicked men were Giants. The Scriptures nowhere tell us that God repented because he had made Adam. The time when these men and women were created (Giants) was the 6th day or period of time. Before God had finished his works of creation, these were finished, or “ended” (c. 2, v. 2), on the 7th day of creation. The creation of Adam and Eve is not given on the 6th day, but the 7th, and also the garden of Eden. We have, at least, twenty-four hours’ difference in the creation of these men and women and Adam and Eve. If the reader will not admit that the Giants were created on the 6th day of creation, they were not created at all. This would be marvelous, indeed. If they descended from a monkey, or any inferior animal whatever, God created both them and the animals. The Giants do exist, and have always existed since the first creation of men and women. They exist, mighty men of muscular power and endurance. They have never existed in any other form than that of men and women. They were created by the Creator, as well as Adam and Eve. There can be no distinction of the power that created both. God is that power. The family record of the Giants must be traced from the first Giants named in the Scripture. We, therefore, are compelled to begin with the Giants named in c. 6, v. 4—“There were Giants in the earth in those days.” No names are here given, and none until after the flood. Therefore, there can be no such idea ever entertained, that the Scriptures teach that they are of Adam’s family, before the flood, for their names are not given in connection with Adam’s family before the flood. There was a talkative Serpent before the flood to whom God refers by the personal pronoun “who,” who deceived Eve in the garden of Eden: (c. 3, v. 11)—“Who

told thee that thou wast naked?" (v. 13)—And the woman (Eve) said, "The Serpent beguiled me, and I did Eat." After this he is often called in Scripture, Dragon, Leviathan, a crooked Serpent, Satan, and Devil. If he were a Giant he was a wicked fellow, as were the Giants already referred to. If he were a big snake, or any other inferior animal, he was exceedingly wicked. We are, then, entirely cut loose from Adam and his family for a beginning of the Giants' family record, and must begin with Ham (c. 10, v. 6-20), who is the father of all the Giants after the flood.

Before I begin to trace the family record of Ham, a few remarks may not be out of place in reference to the wicked Giants before the flood, who were totally depraved, until every imagination of the thoughts of their hearts was only evil continually. This would seem to be absolutely necessary, as Adam and his descendants are always called the sons of God, and holy people, as will be shown in due time, and not totally depraved; for where total depravity is in any people, they are not the sons of God, but devils; neither are they a holy people in the smallest meaning of the words, holy and sons of God. (c. 6, v. 5-7)—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man (the Giants) on the face of the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth (because they are devils); both man and beast, and the creeping thing, and the fowls of the air: for it repeneth me that I have made them." When, therefore, every imagination of the thoughts of the heart is evil continually, total depravity reigns supreme, and all such people are fit subjects for destruction, for they are devils. If all of Adam's posterity had been thus corrupt none could have been saved. Noah was the exception because he was Adam's son, and through his holiness saved Ham and Japheth and their wives. Total depravity, then, never did belong to all Adam's children. Noah was the exception; and his family descendants after the flood retained after him the same holiness he had, and yet so continue. It was, then, the Giant race before the flood who were totally depraved, and who were the prime cause of the flood; their wickedness caused it. By marriage with the Giant race and Adam's sons (the sons of God—c. 6, v. 1-2), who were the mighty men referred to in v. 4, all of Adam's family descendants were corrupted and made fit subjects for destruction, except Noah, his wife, and his natural son Shem and his wife. Ham and Japheth never recovered from their total depravity, taught them by their foreparents, the Giants and Cainites; and hence the Jews were forbidden to marry among these people from Mount Sinai.

(Exodus, c. 34, v. 10-17), or to make any covenants with them (v. 12). The sin of Adam's race should never be confounded with the sin of the Giant or Japhethite races, for they are totally different from each other. Neither can the equal associations of Adam's race with Ham's or Japheth's result otherwise than it did before the flood. Total depravity must follow all such associations. This makes all devils.

I will venture the statement here, that the Serpent is the name of the first Giant given in Scripture, and back the statement by the following proof, until shown from Scripture I am in error: (Rom., c. 5, v. 12, 14)—Wherefore as by one man sin entered into the world, and death by sin; and so death passed (from this one man) upon all men, for that all have sinned. Death reigned from Adam to Moses, even over them (the Giants) that had not sinned after the similitude of Adam's transgression, who is the figure of him (Christ) that was to come. (Rom., c. 6, v. 6)—Knowing this, that our old man (the Serpent) is crucified with him (Christ) that the body of sin might be destroyed, that henceforth we should not serve sin. (Heb., c. 2, v. 14)—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he (Christ) might destroy him (the Serpent) that had the power of death, that is, the Devil. (I. John, c. 3, v. 8)—He that committeth sin is of the Devil (the Serpent); for the Devil (the Serpent) sinneth from the beginning (of the first sin). For this purpose the Son of God was manifest, that he might destroy the works of the Devil (the Serpent). (I. Tim., c. 2, v. 13-14)—For Adam was first formed, then Eve. And Adam was not deceived, but the woman (Eve) being deceived by the Serpent was in the (first sin) transgression. Sin, therefore, did not first come into the world by Adam. It came *first* by the Serpent who deceived Eve. She was in the first transgression before Adam. I shall, therefore, place the Serpent as the first Giant named in the Scriptures. If in error, please correct.

(Gen., c. 10, v. 6-20)—The Serpent, Ham, Cush, Mizraim, Phut, Canaan, the sons of Cush—Seba, Havilah, Sabtah, Raamah, Sabtecha, also, Sheba, Dedan, Nimrod, (His cities, Babel, Erech, Accad, Calneh in the land of Shinar.) Ludim, Anamim, Naputuhim, Pathrusim, Casluhim, Philistim, Capthorim, Canaan, (he is the father of) Sidon, Heth, Jebusite, Amorite, Girgasite, Hivite, Arkite, Sinite, Arvadite, Zemarite and Hamathite; and afterwards were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza, as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

HAMITE GIANTS.—(GENESIS CONTINUED.)

Pharaoh c. 12.v. 15, 18, 20 Daughters of Canaan 28.6
 Canaanites, Perizzites 13.7 Shechem 33.18-19
 Bera, Birsha, Shinab, Sheme Shechem, Hamor, Hi-
 ber, Bela, Rephaims, Zuzimis. 14.2 vite 34.2, 4, 6, 18, 26
 Emims, Horite 14.6 Canaanites, Perizzites 34.30
 Amalekites, Amorites 14.7 Arba (a Giant town) 25.27
 Amorites 15.6 Giants, in Mount Seir, who lived
 { Kenites, Kenizzites, Kad- with Esau:
 monites, Perizzites, Hittites. Horite, Shobal, Zibeon, Anah.
 Rephaims 15.19-21 Dishon, Ezer, Dishan, Lotan.
 Amosites, Canaanites 17.8 Hori, Hemam, Timna, Shobal,
 Gergashites, Jebusites. Alvan, Manahath, Ebal, She-
 (Land of Canaan.) phao, Onam, Zibeon, Ajah,
 Abimelech (a Giant) 20.3, 4, 8 Horite, Shobal, Zibeon, Anah,
 (Melchizedek is of no race or Dishon, Ezer, Dishan, Lotan,
 family. God created him to Hori, Hemam, Timna, Shobal,
 be king over Jebusites at Je- Alvan, Manahath, Ebal, She-
 rusalem) 15.18 phao, Onam, Zibeon, Ajah,
 Hagar (a woman, mother of Horite, Shobal, Zibeon, Anah,
 the Arabs) 2.3, 14, 17 Dishon, Ezer, Bilhan, Za-
 Abimelech, Phicol 21.22, 25 avan, Akan, Uz, Dishan,
 Phicol, Philistines 21.32 Aran. These reigned in Edom
 Heth, Ephron, Hittite 23.3, 5, 10 before there was any king in
 Canaanites 24.3 Israel: Bela, Beor, Jobab,
 Abimelech, Philistines 26.1 Zerah, Husham, Temani, Ha-
 Gerar (a Giant town) 26.6 dad, Bedad, Samlah, Saul,
 Philistines, Abimelech 26.8, 18, 26 Baal-hanan, Achbor, Hadar,
 Ahuzzath, Phicol, Abimelech 26.26 Melietabel, (a woman), Ma-
 Judith, daughter of Beeri, Shihah, (Judah's wife) 38.2
 Esau's wife, a Giant Hittite, Hirah 38.12
 and Basemath, daughter of Potiphar, Pharaoh and all
 Elon, the Hittite, a Giant 26.34 Egyptians, Giants of Mizra-
 Heth (Poor Rebekah didn't im, son of Ham.
 like them) 27.46

In the book of Genesis we find that the race of Adam (the White race) are missionaries, by divine appointment, to the Giant race to turn them from idolatry to the Jewish religion under Abraham, Isaac and Jacob. God's covenant with Abraham was to this affect. This continued about three hundred years before the Jews went to Egypt. During this period, peace and tranquility reigned between these two races, and during the time of the Jews' sojourn in Egypt, with the exception of the Jews' hard bondage in Egypt under the Giant race. The white missionaries were made slaves of, in about six or seven hundred years, to the Giant race. The book of Exodus gives the history of the Jews' release from the bondage of the Giants of Egypt, by divine appointment, and their return to the land of Canaan, which country God gave to Abraham and his descendants by dispossessing the Giant Canaanites. This gave great offense to these Giant Canaan-

ites, who were the descendants of Canaan, the true son of Ham, who, according to Noah's prophecy, was cursed before he was born: "Cursed be Canaan, a servant of servants shall he be to his brethren." Shem, and Japheth—c. 9, v. 25. The servants of Canaan here referred both God and the Jews—refused to give quiet and peaceful possession of the country to the Jews, or to become the Jews' servants. In consequence of this rejection on the part of the Canaanites, God, from Mount Sinai, made a covenant with the Jews (Exodus, c. 34, v. 10-17) (Please stop here and read the constitution of the moral law,) to exterminate the whole seven tribes of Canaan. The first wars of the world therefore, after the flood, were between the White race and the Giant race by divine appointment, and for the express purpose of destroying idolatry which had totally corrupted the Giant race before the flood, "until every imagination of the thoughts of the heart was evil continually." God destroyed the old world for this total depravity: Canaan and his descendants had here revived the same old idolatry which the Giant race had before the flood. This, of course, made them just as ripe for destruction as their forefathers before the flood. God had here the same right to destroy these Canaanites that he had to destroy the people of the old world for the same offense. The wars here commenced between the White race and the Giants were continued, and the history given entirely through the whole Scriptures to our time, and will continue until the second advent of Christ. For the above reasons we trace by name the White and Giant races, simply giving the names of each through the whole Scriptures, and request the reader of this to read the history of each race as given in Scripture. The names, chapters and verses referred to here will enable you to do this:

ADAMITES, OR WHITE RACE.—(EXODUS.)

Jews in Egypt, 430 yrs.	12,490 children	20..
Jethro, a Midianite, white, of	All laws and commandments	
Abraham and Keturah, 18..1, 5, 6	given to Moses, c. 20-41	
God and Moses on Mt. Sinai, 19.	Jews commanded to destroy all	
Commandments given to Moses and Jews, six hundred thousand, besides women and	the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebnsites—all Giants..	34..10-17

HAMITES, OR GIANT RACE.—(EXODUS.)

Giants of Mizraim in Egypt, . . . 5..2	Amalek defeats Jews; God will have war with them forever	17..8-16
Pharaoh does not know the Jews' Lord; will not let Israel go to serve him.	Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebu-	
Egyptians drowned in Red Sea, 14..	sites—all Giants	34..11

(LEVITICUS.)

All laws, commandments and statutes given to the Jews.

ADAMITES, OR WHITE RACE.—(NUMBERS.)

Jews march to take possession of	Canaan; order of the troops in	
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the march; commanded to destroy all Canaanites; the seven tribes. Jewish spies sent by Moses to search land of Canaan. Their false report. They there saw giants, the sons of Anak, who were of the Giants (Gen., c. 6, v. 4); Jews small as grasshoppers compared with these Giants (13.33), 10-13. The Jews who bring this false report die with a plague....15. Jews forty years in wilderness for refusing to fight the Ca-

naanites	14,34
Ammon, Moab, Midian (Gentiles) oppose the Jews' side with Amalekites (Giants) 22, 21,24-26	
Asshur, Eber (Gentiles). 24,22, 24	
Moab and Midianitish women	25.1, 6
Phinehas, Aaron, Eleazar (Jews)	25,7
Zimri, Salu, Simeonites (Jews) 25,14	
Renbenites (all Jews)	26,5-35
Twenty-seventh chapter all Jews, Midianites	27,8, 31,12

HAMITES, OR GIANT RACE—(NUMBERS.)

Anak, (Gen., c. 6, v. 4)	13,33
Amalekites and Canaanites 15,25,45	
Amorites, Sihon (a King) 21,21,33	
Og, King of Bashan	21,33

Agag, Amalek	24,
Sihon, King of the Amorites,	
Og	32,33, 39
Arad, a Canaanite	33,40, 50-56
Moab (a gentile)	1,5
Moab and Moabites	2,8, 9
Ammonites (of Lot, Gentiles) 2,19	
Moabites	2,29
Ammon	2,37
Two tables of stone given to Moses	34,5

HAMITES, OR GIANT RACE—(DEUTERONOMY.)

Sihon (a King) Amorites, Og, 1,4	Sidonians, Amorites	3,9
Amorites, Canaanites	1,7 Og, 10 feet high	3,10, 11
Amorites, Anakims 1,19, 20, 28, 44	Og and Argob	3,13, 14
Ar, Emims, Anakims, Horims	Sihon Amorites	4,46, 47
Ar, coast of Moab	Hittites, Girgashites, Perizzites, Amorites, Canaanites	5,18
Zamzummims	Hivites, Jebusites	7,1
Anakims, Horims	Canaanites	11,30
Avims, Sihon	2,23, 24, 26 Same as the above seven	20,17
Ar, Sihon	2,29, 30, 31, 32 Amalek	25,17, 19
Og, Sihon Amorites	3,1, 2, 3 Sihon and Og, Amorites	31,4, 7
Argob, Og, Sihon, Amorites 3,4, 6, 8		

ADAMITES, OR WHITE RACE—(JOSHUA.)

Evi, Rekem, Zur, Hur, Reba (these are Midianites and	Gentiles.)	13,21
	Ammon (Gentile)	13,25

The book of Joshua contains the history of the Giants and Jews, except the above five names of the Midianites. I deem it unnecessary to give the names of the Jews referred to here, as all must know them by the names.

HAMITES, OR GIANT RACE—(JOSHUA.)

Hittites	1,4
Amorites, Canaanites	5,1

Rahab 2,13

Rahab 6,17, 23, 25

Sihon, Og, Canaanites, Hittites, Hivites, Perizzites, Gergashites, Amorites, Jebusites 3..10
 Amorites, Canaanites 7..7, 9
 Hittites, Amorites, Canaanites, Perizzites, Hivite, Jebusites 9..1
 Hivites, Amorites 9..7, 10
 Og, Sihon 9..10
 Adoni-zedek, Hoham 10..1, 3
 Piram, Japhia, Debir 10..3
 Amorites, Debir 10..33, 39
 Jabin, Jobab 11..1
 Canaanites, Amorite 11..3
 Hittites, Perizzites, Jebusites 11..3, 19
 Hivite, Hivites 11..3, 19
 Anakims, Debir, Anab 11..21, 22
 Sihon, Amorites 12..2
 Og, Geshurites, Maachathites 11..4, 5
 Hittites, Amorites, Canaanites, Perizzites, Canaanites, Hittites, Gergashites, Hivites, Jebusites 12..8
 Perizzites, Hivites, Jebusites 12..8
 Philistines, Geshuri, Ekron 3
 Gazathites, Ashdothites, Esh-kalonites, Gittites, Avites, Sidonians, Ekonites, Gittites, Amorites 13..3, 5
 Sidonians, Amorites, Og, Geshurites, Maachathites 13..6, 10, 12, 13
 Amorites, Debir, Og, Jair 13..21, 26, 30
 Anakims, Arba, Jebusite 15..8, 14, 12, 15
 Valley of Giants, Arba, Anak 15..8, 13
 Canaanites, Perizzites 17..12, 15
 Canaanites (had chariots of iron) 17..16, 18
 Arba, Anak 21..11
 15..14
 16..10
 17..16
 18..10
 19..11
 20..11

ADAMITES, OR WHITE RACE.—(JUDGES.)

Kenites 1..16
 Jews worship idols, refuse to drive Giants out of Canaan 2..
 God refuses to drive out any more Canaanites from the Jews 2..21-23
 Canaanites left among the Jews. Chusân-rishathaim, King of Mesopotamia (not known of what race) 3..8, 10
 Eglon (a Moabite and Gentile) 3..12
 Ammon (a Gentile) and Ama-lek unite against the Jews and Eglon a Moabite, (Gentile) 3..13, 14
 Ehud, a Jew 3..16
 Eglon, Gentile 3..17
 Ehud, a Jew 3..20, 22, 23
 Moab, Gentile 3..28-30
 Shangar, son of Anath (Jew) 3..31
 Jabin, Hazor, Syrians (Gentiles) 4..1-3
 Jabin, Hazor and Sisera are the regular descendants of Nahor, Abraham's brother. Abraham left them at Haran (Gen. c. 11, v. 31) when on his way to Canaan. One of Nahor's sons was named Hazor (v. 5). The descendants

of Hazor are the people here referred to. Here we have the first king named of Nahor's family was Jabin, who was at this time King over Canaan. The captain of his soldiers, who kept him supplied with troops to hold his power over the Canaanites, was Sisera; he lived in Harosheth, of the Gentiles. Here we have the name, Gentiles, first given in Scripture; it here refers to the descendants of Nahor, who is the first parent of the Syrians (Gen. c. 31, v. 20; Deut., 26, v. 5), this last reference the Jews claim while in Egypt, because Abram stayed awhile with Nahor in Haran (v. 5) (Gen. 23, v. 22). Hazo and Jidaph are the first people who gave the Romans their great power, and the people who strenuously opposed the building of the second temple. We may look also here for the first denial of two creations. Before this no one in the

world ever believed all to be of Adam and Eve.

I deem it unnecessary to give any more names of Jews in this book as they are numerous and easily identified. All other names of the white race will be given, who, of course, are all Gentiles.

Heber, Hobab 4.11
 Gentiles are Syrians 4.13
 Jabin, Hazo, Heber, Jael . . . 4.17, 18
 Midian, Midianites 6.1
 Gideon (a Jew) 6.13
 Oreb, Zeob 7.25
 Zebah, Zalmunna ^{Uncertain} . . . 8.5
 Ammon 10.7-18

Ammon 11.4, 5, 12
 Moab, Ammon 11.15
 Balak, Ziphor, Moab 11.25
 Ephraim, Jephthah, (Jews) 12.1-7
 Gilead, Manassa (Jews)
 Samson (a Jew) 13.14
 Samson (a Jew) 14.3, 5, 12, 16, 20
 Abdon, an Arab, left out as a mixed blood.

I have designedly left out all mixed bloods, as far as known, reserving them for a separate heading. I am now giving pure, full bloods, of Adam's race, and the Giant race, as far as I know them.

HAMITES, OR GIANT RACE—(JUDGES.)

Canaanites, Perizzites . . . 1.1, 3, 4
 Adoni-bezek 1.5-7
 Canaanites, Sheshai, Abiman . 1.10
 Talmai, Dibon 1.11
 Arad, Canaanites, Zephath . 1.16, 17
 Anak, Askelon, Ekron . . . 1.18, 20
 Jebusite, Hittite, Canaanites 1.21, 26, 29
 Canaanites, Kitron, Nahatol . 1.29, 30
 Accho, Zidon, Ahtab, Achzib . 1.31

Hebbah, Aphik, Rehob, Canaanites 1.31, 32
 Canaanites, Amorites 1.33-36
 The following Canaanites left among the Jews to try them whether the Jews would worship God or idols, and to teach their children war, such of them as followed their fathers who knew nothing of the wars of their forefathers. The Canaanites here left have come down to our time, they are our present Hamites.

Five lords of the Philistines, all the Canaanites, Sidonians, Hivites, of c.3.v.3, Mount Lebanon, Perizzites, Jebusites, Jews and Giants, now flow together, quit war, violate the moral law from Mount Sinai by marriage with the Giants, become equals nationally.

God forsakes the Jews for this 3.5-8
 Amalek, Philistines 3.13, 31
 Amalek 4.14
 Amalekites 6.3, 10, 33
 Philistines 10.7
 Amorites 10.8, 11
 Amalek, Zidonians, Maon . . 10.12
 Sihon, Amorites 11.19
 Philistines 13.5
 Philistines 14. 2, 4
 Philistines 15.6, 9, 11, 14, 20
 Delila (Samson's wife) . . . 16.4, 6
 Zidonians 18.7, 28

(RUTH.)

No names are necessary in the book of Ruth as all are Jews, the only item of interest is the family genealogy of David.

By this time it is presumed the reader has become so familiar with names, that it is unnecessary to repeat so many. I shall, therefore, only refer to them on particular occasions of importance, with the design to show that the two races, Adamites and Giants, constitute the main body of the history of the Scriptures, and that the great wars of the Old World were between these two races. God aided the Adamites so long as they kept the moral law, given from Mount Sinai, to over-

come and destroy their enemies, the Giant idolatrous race. In every instance, where these two races mixed by marriage, the mixed bloods take sides with the Giant idolaters and oppose the laws of God and the white sons of God, who are the Christian nations. The true cause of all the wars of the Old World was for violating the moral law given from Mount Siuai (Exodus, c. 34, v. 10-17) and will continue until the second advent of Christ, when this law will be fully enforced against the Giant race. The wars yet to be witnessed between these two races will be the most terrific the world has ever seen.

(FIRST BOOK OF SAMUEL.)

This contains nothing but wars between the Jews, Philistines, etc., of the Giant race, and wars between Ammon and the Jews. Saul's death. David succeeds Saul in the Jewish Kingdom. Jews overcome by the Giants for disobeying the moral law given from Mount Sinai, etc. The history of the Bible so far is almost entirely between the Giant and Adamite (White race). All other people referred to by name are Ishmaelites (Arabs), and the descendants of Esau. These two people are mixed bloods of the two original races, Giants and Adamites.

(SECOND BOOK OF SAMUEL.)

Begins by bringing to light no new people. The Jews war among themselves, and with Moabs, Ammonites and Syriaus. This is all for violating God's covenant with Moses on Mount Sinai (Exodus, c. 34, v. 10-17) for refusing to destroy all the Giants as commanded and thereby destroying idolatry. In the last chapter of this book David numbered all the people in his Kingdom, Jews and Giants together, as one people. God rejects this. David was tempted to do this by Aruanah, a Jebusite (a Giaut), who is called Satan in I. Chrouicles, c. 21, v. 1. Because David numbereth the Jews with the Giants as one people, God sent a pestilence on the Jews and killed seventy thousand Jews, (c. 24, v. 13-16). Six hundred thousand Jewish warriors died during the forty years they stayed in the desert for refusing to march directly from Mount Sinai into the land of Canaan. This was caused by the false report of the spies sent by Moses to search the land for the most practicable route to attack the Giants, the enemy. So the Jews lost six hundred and seventy thousand for refusing to obey the *constitution* of the moral law.

(FIRST BOOK OF KINGS.)

(c. 3, v. 1)—Solomon marries Pharaoh's daughter, (a Giant woman) of Mizraim, the son of Ham, and makes affinity with Pharaoh, King of Egypt. Here Solomon violates the moral law from Mount Sinai (Exodus, c. 34, 12). (c. 4, v. 21)—Solomon reigned over all Kingdoms on earth and flourished and prospered as no other King ever did before him or since his time. Trade and comuierce from all nations filled his Empire; gold and silver were more plentiful than in any other Kingdom of the world. All the Giant Hamites were subject to him as his servants. Universal peace reigned over the whole earth. Such prosperity never existed from the time Moses first set his foot on the land of Canaan to Solomon's time. He built the famous temple called by his name. When it was finished, the glory of God filled the temple. Those who did the rough work of the temple were all Giant Hamites, Solomon's servants, superintended by the Jews. These Hamite Giants

were used in building all his store houses and in all the work he had done (1st Kings, c. 9, v. 15-28). These are their names (v. 19-22): "And all the cities of store that Solomon had and cities for his chariots and cities for his horsemen and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. And all the people that were left of the Amorites, Hittites, Perizzites, Hivites and Jebusites, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able to utterly destroy, upon those did Solomon lay a tribute of *bond service* unto this day. But of the children of Israel did Solomon make no bondsmen, but they were men of war, and his servants and his princes and his captains and rulers of his chariots and his horsemen." In the building of the temple Solomon clearly keeps the whole covenant God made with Abraham, and hence the blessing. The large hewn stone in Solomon's temple as seen to-day in the foundation walls were made by Giants and put in place. If the world had governed the Giant race after Solomon's time as he did, wars would have ceased and righteousness reigned supreme. Trade of all kinds would have flourished; there would have been no scarcity of money. The Queen of Sheba came from the East to see the great prosperity of Solomon and his captains and rulers, and the happy condition of his Giant servants. She was a granddaughter of Abraham and Keturah and of Sheba—(Gen., c. 25, v. 3). O! Solomon, Solomon; you forget so soon. Alas, for poor human nature! *Solomon's fall* produced by his marriage with Pharaoh's daughter (Ammonites, Moabites, idolatrous Gentiles), Edomites of Esau (Spaniards), Zidonians, Hittite women. These last two, and Pharaoh's daughter, are Giant women. This God commanded him not to do, because if he did they would turn away his heart after their idol gods. Solomon clave to them in love, and by it lost his empire and caused the dispersion of the Jewish nation all over the world where they still remain, (1st Kings, c. 9). So much, then, for a union of the Giants and Adam's children. (c. 11, v. 14).—God stirred up an adversary to Solomon for this. Hadad, an Edomite, Spaniard, half white and half Giant. All other names in this chapter who are not Jews, are Edomites (Spaniards), Giants of Ham, of Egypt, Syrians, Moabites, Ammonites (white Gentiles), and Canaanites. (c. 12)—Idolatry set up in Samaria by Jeroboam (a Jew). (c. 14, v. 25)—Shishak, King of Egypt (a Giant), robs Solomon's temple and Solomon's house; he took away all. (c. 15).—Jews fight among themselves. Benjamin and Judah make a league with Benhadad (a Syrian Gentile), who lived in Damascus (c. 16, v. 31). Ahab (a Jewish King), marries Jezebel (a Giant woman), of the tribe of Zidon, and sets up idolatry among the Jews in Samaria. Great famine follows. (c. 20)—Syrians (Gentiles), Adamites, invade Samaria. (c. 22)—Ahab killed; dogs lick up his blood. We have still the same people, Adamites Giants, and mixed bloods of both races.

(SECOND KINGS.)

(c. 1-9)—Jews, Moabites and Syrians (c. 9), Jezebel the wife of Ahab, the Jew, thrown out of a window of a house and trampled to death and to pieces by the cavalry of Jehu (a Jew). Elijah and Elisha are Jews. (c. 12)—Hazael, a Syrian (c. 13), Syrians and Elisha the Jew. (c. 15, 19)—Pul, an Assyrian of Assher (white Gentile). (v. 21)

—Pekaiah, a Shemite and Assyrian (white Gentile). (v. 25)—Remaliyah, an Assyrian and Shemite, Argob (a Giant). (c. 15, v. 29)—Pekah, King of Israel, in his days eame Jiglath-pileser (a Shemite white), king of Assyria, and took Ijon, Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilhead, and Galilee, all the land of Naphtali (a Jew), and carried them captive to Assyria. These were taken to Assyria one hundred and forty years before Benjamin and Judah were carried to Babylon, and never returned to their native land but are still in the bounds of ancient Assyria and Egypt. (c. 17)—Shalmaneser, King of Assyria, takes the rest of the Jewish Samaritans of the 10 tribes and carries them also to Assyria, (he is a white Shemite), and places them in Halah and Habor, cities of the Medes. The Medes are of Abraham and Keturah. Abraham sent them to the east country before his death. Where they were sent was about eight hundred miles north-east of Jerusalem. Shalmaneser brought men from Babylon, Cuthah, Ava, Hamath and Sepharvaim and placed them in the cities of Samaria instead of the Jews whom he had carried to Assyria. Chaldeans of Shem lived in Babylon, and before them Nimrod, a Giant Hamite. Cuthah was a city of Cush, the oldest son of Ham. Ava was a city of the Giants. Hamath was a city of the Syrians. Sepharvaim was a city of the Giants. Samaria, therefore, was filled with Giants, Syrians and Chaldeans; two white nations and four Giant people. They all worshiped idols (v. 4). These nations feared the Lord and served idols, both them and their children and their children's children. Here we have the reason why the Jews of Benjamin and Judah and Samaria had nothing to do with each other in the time of Christ. None of the Samaritans were Jews at this time, but Gentiles and Giants. Asshur is the second son of Shem (Gen. c. 10, v. 22); he built Nineveh, Rehoboth, Calah, Resin, a great city between Resin and Nineveh; he was the first settler of Assyria after the flood. He improved that country before Uz, the son of Shem (Gen. c. 10, v. 23). The Chaldeans are of Uz. Asshur improved Assyria for the Chaldeans (Isaiah, c. 23, v. 13). Abraham was a Chaldean of the land of Uz, in the East. Assyria then originally included all of the present country of India. Shem's race were the first rulers of the east country now India and China. The Giants and Cainites are mixed now in that country forming the great mass of the whole inhabitants. The greater the mixture, therefore, of the Giants and Cainites, the greater the idolatry. From the eighteenth chapter of this book to the close, contains the history of the Kings of Assyria (Gentiles), Ethiopia (Giants), Egyptians (Giants), all combined to destroy Jerusalem. They carried away gold and silver from the temple to Babylon, and finally all the noble Jewish masons of the tribe of Benjamin and Judah were taken to Babylon by Nebuchadnezzar, the Chaldean, as captives for seventy years. Here we have the full fruits of the equality and mixture of Adam's race (the White race), and the Giant Hamite black race. The white race lose all and gain nothing and become idolaters; lose even their country and become slaves to other nations, even the slaves of the Giant Hamite race, who were to be the slaves of the Jewish nation by divine appointment. The missionary work of Abraham, Isaac and Jacob for over three hundred years in peace with the Giants is all lost, and their children's children are the slaves of those they were trying to Christianize.

(FIRST CHRONICLES.)

This book begins with giving the names of ten of Adam's race, Adam, Sheth, Enosh, Kenan, Mahalaleel, Jared, Henoch, Methuselah, Lamech, No' ¹; Noah's natural son, Shem, is added to the list. Now turn to Luke, c. 3, v. 36-38 and we find the family record of Christ is here given to Adam the son of God. Sem or Shem, Noe, Lamech, Mathusala, Enoch, Jared, Malaleel, Cainan, Enos, Seth, Adam the son of God. Christ then, in his human nature, was an Adamite, but not of the Giant Hamite race, neither was he any blood kin to that race although an Adamite. Then follow the sons of Japheth from v. 4-7, the same as given in Gen., c. 10, v. 1-5. From v. 8 to v. 16 we have the same names of Ham's race as in Gen., c. 10, v. 6-20. (From v. 17 to v. 23)—We find the names of Shem's family descendants the same as given in Gen., c. 10, v. 21-32. From v. 24 to v. 28 Shem and his family again separated, beginning with Arphaxed the first parent of the Jewish nation. Arphaxed, Shelah (same as Salah), Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, the same as Abraham. In Gen., c. 11, v. 10-32 the same division of Shem's family is given as here. From v. 29 to v. 31 the names of Ishmael and his sons are given; the same names of Ishmael are given in Gen., c. 25, v. 12-16. (v. 29-31)—Ishmael, Nebaioth, Kedur, Abdeel, Mibsum, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, Kedemah. These are the thirteen original names of Ishmael and his descendants who are the present *Arabs*. From v. 32-33 the names of Abraham and Keturah's children are given; the same names are given in Gen., c. 25. Abraham and Keturah, Zimram, Ishbak, Shmah, Jokshan, Sheba, Dedan, Midian, Ephah, Ephher, Henoch, Abida, Eladhuh; all these are sons of Keturah. (v. 34)—Abraham's children, by Sarai, the mother of all the Jews. Abraham, Isaac (v. 35), begins the family names of Isaac. The sons of Esau, Isaac's oldest son are given from v. 34-42; please read them. He had three wives, two Giant women and a daughter of Ishmael; names too numerous to write here. The dukes of Edom are given in v. 51-54. These were his regular descendants. From v. 43-50 the names of those who were Kings over Esau's descendants before there was any King in Israel are given. Some are Giants, others are Syrians and others of white nations: to prove who they are is too long to give here. From c. 2 to c. 9, inclusive, all the names are Jews. We have, therefore, no new names given; all the above are either pure bloods, Adamites and Giants, or people who crossed with the Adamites and Giants. Esau and Ishmael's descendants are of both races, *crossed*. The first and second books of Chronicles, (with the exceptions already noticed), give in substance the same history as I. and II. Kings; the same wars with the same people are constantly referred to. It is unnecessary, therefore, to repeat them over again, as these two books bring to light no new people but the same as already noticed in all the books before them. I therefore omit the names of people referred to in these books.

SOME GENERAL REMARKS ON THE PAST HISTORY.

Before we pass on to the book of Ezra, a few general remarks may be of interest to the reader. We find from the very first of the Giant race after the flood, that they are disposed to worship idols instead of God, and that Noah and his natural child, Shem, are true worshippers of God. This difference is a clearly marked one between these two peo-

ple. The true worship of God continues with Shem and his descendants *uncorrupted* for more than one thousand years after the flood. The true worship of God is rejected this whole time by the Giant race and idolatry introduced in its place. Why this difference between these two people? If the Giants were not idolaters before the flood, and Noah, (who was an Adamite), and all his people were not true worshipers of God both before and after the flood, no reasons can be given for the difference between the two. The first wars after the flood, (with one exception, Gen. c. 14), were of divine authority from Mount Sinai, and the covenant there entered into between God and the Jewish nation was to destroy the seven tribes of Canaan (all Hamite Giants). The reason assigned for this was because they were idolaters and would corrupt the rest of the world (Adamites) with their idolatry. God, then, makes a distinction between the white Hamites and the Giant Hamites. (Exodus, c. 34)—No favors or covenants whatever are to be entered into between the Jews (Adamites) and the Giant race. The Jews were to utterly destroy all the seven tribes of Canaan, great and small, break down all their altars upon which they offered sacrifices, and destroy all idols. This, then, is the declaration of war against the Giant race. God, the Supreme Ruler of the universe, makes the declaration because they rebel against the government of God. The war begins under Moses and ends temporarily under David, leaving about one hundred and seventy thousand Giants alive (II. Chronicles, c. 2, v. 18; I. Kings, c. 9, v. 20, 21). Cessation of hostilities for a time between these two races. In this time Solomon builds his great temple for God's worship, and uses the remnants of Giants left by David, as servants to do the rough, heavy work of the temple. After the temple was finished, God, to sanction their great victory over the Giant race, enters Solomon's temple and fills it with his glory. After Solomon had finished the house of God, his house and store cities and the work he wanted done, he manumitted all the Giants who did his work and entered into a treaty with them and caused them to pay tribute to the Jewish nation (II. Chronicles, c. 8, v. 7, 8). After this in an incredibly short time, Solomon is an idolater and marries Giant idolatrous women and sets up idolatry in the temple he had built for the worship of God and in which God had appeared to all the Jews by filling the house with his glory. What act of Solomon's caused God to leave his temple, Solomon and the Jewish nation? I answer, no other reason can be given in Scripture, on'y that he agreed to take tribute of the Giants who did the work on the temple and thereby recognizing them as a national, independent power. God forbid them to do this from Mount Sinai. God leaves Solomon and the whole Jewish nation, except a few, for all went into idolatry, as did Solomon. God renews the war, but the Jews refuse to abide the renewal, in consequence of which God causes them to war with each other until ten tribes declare their independence from Benjamin and Judah. The whole of the ten tribes embrace idolatry and are finally carried into Assyria as captives by the Asshurites of Shem (white people). In the mean time the two nations of Ammon and Moab, white Adamites, declare in favor of the Giant race maintaining their independent nationality and aid them against the Jews by the sword. For this God forbids them ever to enter into the congregation of the Lord (Deut. c. 23, v. 3, 4). Wars, wars, break out afresh on every side, until Nebuchadnezzar finally carries the tribes

of Benjamin and Judah as captives into Babylon and carries the vessels of Solomon's temple with him: tears down Solomon's temple, burns all with fire, demolishes the walls which surrounded the city. All is destroyed except the foundation walls under ground; they remain to-day the same as when finished by Solomon. All of these wars, then, were for the reason that the Jews and Gentiles refused to destroy these Giants as commanded by the Almighty God from Mount Sinai. No other cause is given in Scripture for these wars or for the cause why idolatry spread over the Eastern world, only the independence of these Giant nations whom Solomon left and sustained in this independent national power by the (white) Adamites. A national union, then, with the Giant race and the race of Adam (white people) was the true cause of destroying the temple of God. When Nebuchadnezzar carried the tribes of Benjamin and Judah to Babylon he then ruled the whole Eastern country. He had conquered the Assyrians and Syrians who ruled the East before him. His empire, therefore, is the second great empire of the East. He governed all the country now known as China, India, Egypt, Ethiopia and Palestine. During the seventy years captivity of the Jews in Babylon, the Medes and Persians dethroned Nebuchadnezzar and became rulers of his empire, Babylon. The Medes and Persians, therefore, are the third empire of Babylon. When the prophets speak of Babylon, they all refer to the people in the country of Babylon, now China, Asia, Egypt, Ethiopia and Palestine, which is the ancient kingdom of Nebuchadnezzar. Daniel was in Babylon captive, when Medes and Persians dethroned Nebuchadnezzar. The Greeks succeeded the Medes and Persians; the Romans succeeded the Greeks. This, then, makes three kingdoms in Babylon, including the Medes and Persians. The present inhabitants of ancient Persia make the fourth kingdom of Persia, for they succeeded the Romans and now occupy ancient Babylon. The great whore of Babylon is the present inhabitants of China, Asia, Egypt, Ethiopia and Palestine. This is Daniel's fourth empire, and the people to whom all the prophets refer as the people of Babylon. This fourth kingdom stirs up all against Greece, not the Greeks under Alexander the Great, but the Greeks as a people when separated from the Greeks and Romans combined as a kingdom. Ahasuerus, son of Darius, governed all the Persian Empire after Cyrus the Great was no more, all the east country, 127 provinces, of his father Ahasuerus. He is the first King of Persia to whom Daniel refers should yet stand up in that empire, Persia. The Greeks overturned, under Alexander the Great. Darius, son of the first King to whom Daniel refers—the Greeks the second. The Greeks, Syrians, Chaldeans and Assyrians combined in the Roman Empire are the third King of the Persian Empire. The fourth kingdom therefore to whom Daniel refers who should stand up in Persia, the same country as Babylon, are the present inhabitants of Asia, China, Egypt, Ethiopia and Palestine. They occupy the same country that the Assyrians, Syrians, Chaldeans, Babylonians, Persians, Medes and the Romans did. When we come to the book of Esther we shall get the true history of Ahasuerus. All the wars, then, from the time the Jews refused to drive the seven tribes of Giant Canaanites out of the land of Palestine have, for their original beginning, the command of God from Mount Sinai. These wars continued in full and quick succession until the Romans lost the whole Empire of the East. For dis-

erucified to re-enact and make honorable the law of extermination of the seven tribes of Canaan. I understand Christ so to state the question when he says he came not to destroy the law or the prophets, but to fulfill them (Matt., c. 5, v. 17-18).

(NEHEMIAH.)

There are no people referred to in this book but those already referred to in Ezra. The mission of Nehemiah, by the permit of Artaxerxes, was to rebuild the walls around the city of Jerusalem. This he did with sword in hand day and night to keep off those who opposed this work.

(ESTHER.)

This book gives a most interesting account of the people who lived in India, and the manners, customs and government of that people. The whole people of all the races, conditions and colors were combined in one government during the seventy years the Jews were in bondage in Babylon. The whole country east of Palestine was then called Babylon; Ahasuerus, the Mede, was the chief ruler, or President, over one hundred and twenty-seven provinces or states, which embraced all India, Ethiopia and certainly Egypt, as that was governed by Nebuchadnezzar in his time. The Medes and Persians fell heir to all of Nebuchadnezzar's dominions, by conquest. This gave the Medes and Persians the right of government of all Egypt. Wars had now continued for more than one thousand years to bring about the great desired national union of equality of all races in one national government. It is an accomplished fact, and Ahasuerus, the Mede (white Adamite), is the chief ruler of all nations and races of the Eastern continent: no other people in the world then, only those governed by him. His cabinet council were Carshena, a Chaldean (white), Shethar, a Syrian (white), both of these were Shemites, Admatha (a Giant Hamite, of Cush, the eldest son of Ham), Tarshish, Meres, Marshena (these three were Japhethites), Memucan, a Giant Hamite. These were his seven counseilors who were next to Ahasuerus in the management of the whole empire. All laws made by them were irrevocable; they could not be changed or altered after once being enforced. After the organization of this cabinet council, for some reason not explained, Carshena the Chaldean, was displaced and Haman, the Agagite, a Giant Canaanite of Ham, promoted in his place by which promotion Haman was Vice-President of all the East. The history of the book of Esther clearly establishes the fact that all the East was once governed by the white race, and that in the time of Ahasuerus all races, nations and colors of people lived in his empire with equal rights and privileges under the same unchangeable laws. Under the laws of this government temperance men had but little power, for all were permitted to drink ardent spirits to their heart's content, none dared to say stop, none dared to say drink; all were free to drink or not, just as they desired. Gambling for money was another of their laws; no restraint could be placed on it. Gambling for life was allowed, and the winner, by the authority of the King, could have as many killed as he had gambled to destroy. The King was compelled by his cabinet council to sign over to the winner a decree to have killed all the winner of the bloody stakes had won. Once signed, no law or authority could change. Ahasuerus and Haman in their game of pur, which lasted one whole year

to put to death all Jews in that empire, is a clear representation of the law to gamble to obtain the privilege of murdering all any one desired. In this case of gambling, Haman, the Agagite (Hamite), won. The stake of the game was to kill all the Jews. Ahasuerus signed the decree of the game won by Haman and all the Jews were to be killed in one day. The notice was given in every province of the one hundred and twenty-seven that the day was set to kill all the Jews. Of course the excitement must have been great all over the empire, especially among the Jews. Little things often make great changes in great decrees of lords and nobles of nations and empires. So it happened here. The wife of Ahasuerus was a captive Jewess, the niece of Mordecai the Jew, a Benjaminite. This was soon revealed to Ahasuerus. In his drunken, gambling spree with Haman he had divorced one wife (Vashti) and condemned another (Esther) to be killed with all the Jews. Haman knew that he and Ahasuerus were gambling to have the Jews killed, that Esther was a Jewess and the niece of Mordecai; but this Ahasuerus knew not. Haman swindled the King. Through the intercession of Esther, the Queen, and Mordecai, the Jews were permitted to defend their lives, so the whole decree that Haman won ended in a war with the Jews and Giant Hamites. The Giants lost seventy-five thousand eight hundred killed; Haman was hung on the gallows he had erected to hang Mordecai on, and all his children put to the sword. This government did not stand. By the decree of God the Greeks under Alexander the Great overturned it (Dan., c. 10, v. 20). From the time the Persian empire was overturned to the downfall of the Roman empire, wars raged with greater fury than ever before that time. Idolatry spread with greater rapidity among the white race than ever before until idolatry was a popular doctrine with all nations. This state of idolatry was in high esteem when Christ appeared on earth, and for seventy years after his ascension the apostles had great trouble with these idolaters. Their crowning victory over idolatry was with the white Adamites. Since the days of the apostles there are but few idolaters among the white nations of the earth. What they lost in Adam they gained in Christ. The Giant Hamite race and the Cainite, Japhethite races, yet remain in their old idolatry, but have lost their power through Christ to corrupt the white race as they did before the time of Christ and his apostles. Christ came, then, to enforce the moral law of extermination on the two idolatrous races, but not on the white race of Adam. Why? Because they have forsaken idolatry and have become the true worshippers of God. If the white race hold on to this they are safe and will be crowned kings in the last great conflict of the world and will reign with Christ in the next world or rather on earth, when it is purified and freed from all idolatry. It is not necessary to trace these two races through the Prophets as it would only be a repetition of the same names as already given. I have traced these two races together because the whole history of the Old Testament, (with a few exceptions), has direct reference to them and no other people. The race of Japheth has seldom interfered with these two. The history of Japheth's race belongs to the last of the Prophets, and the last of the New Testament. I will give their history under their appropriate heading separate from these two. The names of the Adamite White race in the New Testament may always be known by Gentiles. This name never refers to either the Giants or Japhethites any-

where in Scripture. The names of the Giant race in the New Testament are the same as already given; the reader will readily know them. Blessed be the Lord God of Shem, Gen., c. 9, v. 26, (*The White race*). Cursed be Canaan, a servant of servants shall he be, Gen., c. 9, v. 25, (*Giants*).

CAIN AND HIS DESCENDANTS.

The race of Cain is more numerous to-day than both the race of the Giants and Adam and Eve put together. His descendants now reach around the entire inhabited globe. Idolatry is almost universal with this race, the only exceptions are where the white nations have influenced them to forsake idolatry through missionaries of Christ. They are often compared in Scripture to locusts as in Rev., c. 9, v. 3. They never have been known to leave any country after setting foot firmly on it. As a general rule they devour all other people before them and become masters of the country occupied by them, and drive all Christian nations from among them and worship idols of various forms instead of God. They are pure, bloodthirsty heathens, have no fear of death and as such are formidable warriors. Pure Christianity, they, as a race, never teach. Were it not for the white race they would not have the least idea of the Christian religion. With this race, as with the two already noticed, the family names given are heads of families. In the course of time each family multiply into nations; the nations, for the most part, retain the family name from which they sprung. At the same time all families and nations are known by the first name of the first family: Japheth, Japhethites. The similarity of names are so near alike of each race that no material mistake can be made by any attentive reader of the Scriptures.

(GENESIS.)

In Gen., c. 4, begins the history of Cain. He was Adam's eldest or first child. He killed Abel, his brother, because God accepted the sacrificial offering of Abel and rejected his, as not pointing out the true worship of God. For this Cain was *cursed* and banished into the land of Nod, a country east of the land of Eden. (Gen., c. 4, v. 11)—And now art thou *cursed* from the earth which hath opened her mouth to receive thy brother's blood from thy hand. (v. 12)—When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. Cain objects to his punishment. (v. 13)—My punishment is greater than I can bear. (v. 14)—Thou hast driven me out this day from the face of the earth and from thy face I shall be hid. I shall be a fugitive and a vagabond in the earth, and it shall come to pass that every one that findeth me shall slay me. (v. 15)—And the Lord said unto him, therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. The mark here set on Cain by the Lord, to distinguish him from all other people, was for the purpose of protecting his life from being taken by anyone in the land of Nod to which he was banished. Cain was sent alone to the land of Nod; no one accompanied him. He left his father and mother behind in the land of Eden forever, he never saw

them after this; neither was he ever to see God's face again as he had done in the garden of Eden. God protects him though by the mark set on him and the threat to avenge his death sevenfold if any one killed him. This threat, doubtless, protected his life in the land of Nod. The threat to take sevenfold vengeance on anyone who might kill Cain does not refer to Adam and Eve for Cain was separated from them. It was some one else, then. If there were no other people in the world at the time Cain was banished to the land of Nod, but Adam, Eve and Cain, the above Scriptures referred to cannot be understood. The most numerous race of people are yet to be sought out, and to find the first parents of that race other Scripture must therefore be referred to, and Cain must be found in his banished home, the land of Nod, before we can safely proceed. Conjecture and assertion do not prove any point whatever; those, therefore, who assert that Cain married his sister only make the assertion without proof. An assertion really it is, for Cain had no sister when he was banished to the land of Nod. Cain and Abel were the only children of Adam and Eve at that time; Abel is dead, Cain is the only child of Adam now living. Ah, yes, here is Cain, no one has killed him in Nod; he has found a wife and built a city and has one child, Enoch, and named the city he built after his son's name, Enoch (Gen., c. 4, v. 17). This is the first woman we hear of in the land of Nod, or in the world except Eve. Cain's son, Enoch, found a wife in the land of Nod; two women. Irad, Enoch's son, found a wife in Nod; three women. Mahujael, Irad's son, found a wife in Nod; this is four women. Mathusael, the son of Mahujael, found a wife in Nod; this is five women. Lamech, the son of Mathusael, found two wives in Nod; these make seven women found in the land of Nod from whom Cain's race first had their origin. We must notice here that in each marriage of Cain and his son and grandsons, only one child is born to each family for the first five women, and that child is a male. No daughters are born in these families, neither are the names of the first five women given. Lamech married two women; their names are Adah and Zillah, both Giant names. By Zillah one daughter was born, Namah; this is the name of the first daughter of Cain's natural family descent. There are seventeen persons in all in Cain's family here given. When Cain was banished to the land of Nod, God said if anyone killed Cain vengeance would be taken on him sevenfold. If I understand the meaning of sevenfold vengeance here, it means to kill seven for one. If, therefore, anyone of the whole community of people in the land of Nod should kill Cain, seven persons would God kill for that offense. Lamech killed a young man (Gen., c. 4, v. 23), and says to his wives, Adah and Zillah, that he had killed a young man to his hurt and wounding. Now, the question is, who was the young man killed by Lamech and of whom he says if vengeance be taken on anyone who kills Cain sevenfold, truly Lamech seventy-seven fold? In his estimation, then, he had killed a young man seventy-seven times more wicked than Abel. The inquiry is not only in reference to this young man Lamech killed, but of the seventy-seven who would be killed if Lamech was killed for killing that young man. The young man referred to could not be Mathusael, his father, for he must have been at least forty to fifty years old when Lamech killed this young man. All of Lamech's family relatives before his father were old men. Say Cain was twenty years old when he married

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and Enoch, his son, twenty when he married, Cain would be forty years old when Enoch took his wife. The same ratio of calculation would make Cain one hundred and twenty years old when Lamech was married. The youngest, then, of all before him of his father's family was Mathusael, his own father. I cannot suppose it was one of his own children he killed, their history precludes the idea. The only rational conclusion is that the young man he killed was a relative of his wives', Adah and Zillah, and a Giant, as were all these seven women. The ages of the Giants and Cain's family and their races are nowhere given in Scripture, not a single name of either race have any ages attached to them, so we can only conjecture the ages by the ages given in Adam's race. In Gen., c. 6, v. 3, the Giants were permitted to live one hundred and twenty years; no other reference can be found of the ages of any of them. After Cain was banished to the land of Nod Adam and Eve had a third son born to them when Adam was one hundred and thirty years old; that was Seth. Seth lived one hundred and five years before he took a wife; this, then, would make two hundred and thirty-five years from the time of Adam's creation to the birth of his first grandchild. No daughters yet born in Adam's family. If Adam's next child after Seth was a girl (there is no proof of this), and she lived to be thirty before she married, this added to the two hundred and thirty-five would make two hundred and sixty-five years from Adam's creation to the marriage of his first daughter. I think we may safely say, therefore, that before there could have possibly been seven women in Adam's family old enough to marry and bear children Adam must have been at least four hundred years old. When Cain, Adam's son, could not have been more than one hundred and seventy-five years old, there were seven women in his family who could not, under any reasonable circumstances, have been Adam's daughters. Several of Adam's children, therefore, after Seth, could not have married their sisters or nieces. They found wives of other people besides Adam's family and must have been Giants. We have Scriptural evidence of this. Gen., c. 6, v. 1-2)—And it came to pass when men began to multiply on the face of the earth and daughters were born unto them that the sons of God saw the daughters of men, that they were fair and they took them wives of all that they chose. The sons of God that are here referred to are Adam's sons. Adam is called the son of God (Luke, c. 3, last verse). The daughters of men, therefore, who became wives to Adam's sons are another people of the men created on the sixth day or period of time who were Giants as named in the fourth verse of this chapter. The women, therefore, in Cain's family found in the land of Nod could be no other people than Giant women. After the first marriages in Cain's family, other marriages are referred to between Adam's sons and the Giant women. (v. 4)—There were Giants in the earth those days, and also after that. After what? After the first marriage of the Giants in Cain's family. When the sons of God (Adam's sons) came in unto the daughters of men and they bear children to them, the same became mighty men which were of (the) old men of renown. Cain's family descendants, therefore, were mixed bloods of the Giants and Adamites. A cross of the Giants and white race has always resulted in a change of color. The children of this cross are always yellow or mulattoes. This is precisely the color of all of the descendants of Cain and the mark

God set upon him. The mark thus set upon Cain and his regular descendants is clearly of creative power as either the black or white races; for the natural descendants of Cain, when not crossed with either the black or white races, as uniformly produce their own kind of yellow people as do the black and white races. Cain, a pure-blooded white man, lost his natural family color by marriage with the Giants, and, also, his birthright in Adam's family. From the time of his banishment into the land of Nod until now, he is never again recognized as the son of God, as are Adam's other children. A curse rests on Cain's race, and also on the Giant race; but a blessing on the white race. The general laws of nature have always been as now. Each kind of men and women produce their own kind of people, and so do all inferior animal creatures.

JAPHETH, AFTER THE FLOOD.

The similarity of the name Japheth to that of Jabal and Jubal of Cain's family before the flood, justify the conclusion that Japheth is a Cainite, and especially as Japheth is said to be the elder brother of Shem (Gen. c. 10, v. 21), thus showing the family relation of Shem (the Adamite) to Cain through Japheth. Neither the Giant race nor that of Cain can be traced by a regular family descent of names before the flood to their family and race names after the flood. Both of these races, therefore, are unlike the race of Adam in this respect, whose family and race names are traced direct from Adam to the present people, who are of Adam, and clearly shown to be so, and not of the race of either the Giants or Cain. Each of these races are traceable to the present time by names of families and nations who arose from the first families, and still retain the family and national names. The names of Japheth after the flood are given in Gen., c. 10, v. 1-15. These are family names and heads of families from whom nations arose in the course of time. Japheth is the race name. All the families, therefore, retain the race name, Japheth, and are styled Japhethites, thus: Gomer, the Japhethite; and so of all the other names that are heads of families of the race of Japheth. Thus, names are readily distinguished from either the names of Adam's race or the Giant race, as there is no similarity whatever of the names of Japheth to the other two races. As the great wars of the world close up with this race, and the Giant race combined against the race of Adam, the white race, the reader of Scripture will do well to become familiar with all the names, especially that of Japheth, who are leaders in the great war yet to come, headed and governed by Arabs, chiefs and rulers of nations of Japheth. Japheth, Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras, Ashkenaz, Riphath, Togarmah, Elishah, Tarshish, Kittim and Dodanim—fourteen names: (v. 5)—By these were the isles of the Gentiles (Adam's race, who are not Jews) divided in their (Gentile) lands; everyone after his tongue, after their families, in their nations. The Japhethites had no country given to them by the Creator. These isles they divided were given to the Gentiles, the white race who were not Jews. At first after the flood, they were permitted to live in these isles by the white race; they gave them homes. Now they own the whole country of the Gentiles—forced them from their lands with the sword. To the Giant race God gave no country of their own; so the government of the whole world was given to Adam's race after the flood. They were to rule and govern both the black and yellow races. Wars, therefore, can

never cease until the government of the whole earth is again entrusted to Adam's race. God so willed it at the first, after the flood. It is the law of God that it should so be. The white race, therefore, must rule the whole again to fulfill God's law and will. The race of Japheth were in the ark with Noah, represented by Japheth, their head. They remained in Asia until there were fourteen heads of families, which, in the course of time, made fourteen nations. A portion of these Japhethite nations in Asia traded with the Tyrians (Giants) on the Mediterranean Sea (Ezekiel, c. 27, v. 7, 12-14). The following nations are named as trading to Tyre in different commodities: Elishah, in blue and purple; Tarshish, in silver, iron, tin and lead; Tubal and Meshach, persons of men and vessels of brass; Togarmah, in horses and horsemen and mules; Javan, in bright iron, cassia and calamus. The ships of Tarshish did sing of thee (Tyre) in thy market. We have here six nations of Japhethites in Asia, who lived in the same isles with the Gentiles. Asshur, or the Assyrians, Syrians, Chaldeans, Medes and Persians, and in the time of the Greeks. These six nations still remain in Asia. These Gentile nations, weakened by internal wars and commotions among themselves, gave the Japhethites a clear way and easy task to force them from their native homes. They seized the opportunity, and never stopped until the Romans were driven entirely out of Palestine. There they are to-day, in a country God gave to the Gentiles. In the time of Solomon they were expert seamen, had vessels to navigate the ocean. (1. Kings, c. 10, v. 22)—For the King (Solomon) had a sea at navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish, bringing gold and silver, ivory and apes and peacocks. Jonah (c. 1, v. 3), when commissioned to warn Nineveh of her sins, took shipping (at Joppa, on the Red Sea, twenty-five miles from Jerusalem) in a vessel of Tarshish. At that time Nineveh was a large city. (It was first begun by Asshur, the son of Shem). (Jonah, c. 3, v. 3)—Now, Nineveh was an exceeding great city of three days' journey. The number of children then in Nineveh were "more than six score thousand, (one hundred and twenty thousand) persons that could not discern between their right hand and their left hand, and also much cattle." There is but little history of this race given in Scripture from the time of Solomon and the Jews to our time. The history of their conquest of Asia and Palestine properly belongs to the Christian era; and the reader is here referred to Gibbon's history of Rome, and Moshinus's ecclesiastical church history, by McLain, for history of the Japhethites from the overthrow of the Greeks to that of the Roman Empire. The prophets all refer to this war, but for the most part, always use figurative names and are not easily comprehended. In the ninth chapter of Rev., v. 1-11, their wars with Rome are referred to. The much celebrated nation of Madai, so often mistaken for Europeans—recent historians tell us they live in the northeast of Asia, and are idolaters. Surely no Christian nation ever came from this tribe of Japheth. Besides this, Madai has no history in the Scripture. The name is given only once in the whole Bible, (Gen., c. 10, v. 2). There are six names of Japheth's family not accounted for in the Old Testament Scriptures; no history is there given of them. Tiras, Ashkenaz, Riphath, Kittim, Dodanim and Madai. This leaves us with five nations, or names of Japheth's family who have no history beside Madai. This is nothing unusual with all the races, as two or more

nations, in the course of time are condensed into one. The Bible, then, clearly shows that all the present inhabitants of the earth are traceable to the three families of Noah after the flood—Shem, Ham and Japheth. All the inhabitants of the earth before the flood were certainly lost except these three families. The evidence is clear and conclusive, and ought never to be called in question. The present Indians of the American continent yet remain to be accounted for. I have stated above there are five names or nations of Japheth not accounted for in the history of the Scriptures, Tiras, Ashkenaz, Riphath, Kittim and Dodanim. We have shown from the text in Gen., c. 10, v. 3-4, that these were born in Asia and constituted a part of the family of Japheth. Tiras was the seventh son of Japheth; Ashkenaz was the son of Gomer who was the oldest son of Japheth, and grandson of Japheth; Riphath was brother to Ashkenaz; Kittim and Dodanim were the sons of Javan, the fourth son of Japheth, and grandsons of Japheth; Tiras and Javan were both the sons of Japheth, the others were grandsons. So two of Japheth's sons and three grandsons and their families are not accounted for; may they not, then, be the foreparents of the Indians of the American continent? The natural features of those in Asia and our Indians are so nearly the same that they must be of the same race of those in Asia and brothers. Their manners and customs when civilized justify this statement. How, then, did they come to this continent? I don't know; but as those in Asia were good mariners and from the earliest history on record were the first to navigate the ocean in sea-faring vessels, I am inclined to the opinion that they reached this continent in ships made by the tribe of Tarshish, and left there to hunt game and never returned, and during the wars of Asia became entirely forgotten and unknown. That they were born and raised in Asia to be men and women there can be no doubt by any who believe the history of the Scriptures. Another idea presents itself here: Japheth and his eldest children certainly knew the greater part of the inhabited globe before the flood in the same way we know it. They then knew that there was such a land as the American continent which was inhabited before the flood; it would therefore be more natural for them to venture a trip across the ocean than it was for Columbus, because they knew there was an American continent when Columbus did not know it, for both he and his parents were a people who came into being after the flood. Columbus was a Spaniard and of Esau. That the American continent was once inhabited by a people who knew how to build houses, make brick to build them and make crockery-ware out of clay, there is certain proof, which was found in Platte county, Missouri, by the State Geologist less than thirty years since. He found in that county, in a cornfield, the foundations of a house made of brick and also a well walled up with brick, and a flat stone covered the mouth of the well, and broken crockery-ware was scattered around it. This report was that the whole of Platte county had at some previous time been a corral for stock and that there was enough animal manure in Platte county to manure the State. No one knows yet who these people were who made the brick, or who dug and walled the well, or whose stock manured this county. Japheth and his eldest children could have known who lived on this continent before the flood. They, therefore run no risk in finding the American continent. They knew it to be a certain fact and hence run no risk seeking a home here, and

as the Japhethites knew the seas then as well as now, they could steer straight to land on this continent and must have done so. In addition to this, on the high lands near the Missouri and Mississippi rivers are mounds, some near each other, containing human bones and crockery-ware; the oldest inhabitants know nothing of these grave yards, nor the oldest Indian tribes. The whole country in the vicinity of these grave-yards is covered with black flint arrow-heads, some larger than others. No black flint quarries are near this part of the country. All this shows that this country was once densely inhabited by a people of hunters, and that game was numerous then. These Japhethites could easily know all about this and come in search of their old hunting grounds. (Gen., c. 4, v. 20)—The grandson of Cain, Jubal, was the father of such as dwell in tents and such as have cattle. I stop these inquiries here as they do not belong to a work of this kind. Many other arguments might be given to establish the truth of the Scriptures, that Noah's flood did exist as given in Scripture. Cain's son, Jubal, (Gen., c. 4, v. 21), was the father of all such as handle the harp and organ. (v. 22)—Tubal-Cain was an instructor of every artificer in brass and iron. Cain's family, then, were hunters, organists and workers in brass and iron, and so they are to this day in their respective countries and callings. The American continent has the hunters, the descendants of Jubal before the flood or those of Japheth who partook of the same hunter's ideas of things as did Jubal's descendants before the flood who lived in tents and had cattle. The Chinese and Asiatics to-day all understand making vessels of clay or crockery-ware. At a very early date after the flood, before the three families of Noah were dispersed one from the other, and while they all spoke one language, they knew how to make brick and lay them in walls of buildings. This they did at Babylon, the first city and tower built by them after the flood (Gen., c. 11, v. 3-4). The bricks found in the foundations of the house in Platte county, Missouri, and the walls of the well are easily accounted for by admitting that the American continent was inhabited before the flood by the descendants of Cain and that the mounds of grave-yards on the Mississippi and Missouri rivers are the last burying grounds left uncovered by the flood, when they congregated in large numbers together and were buried in one heap together. No large skeletons or bones of people have been found in these mounds, but universally of medium sized people. If there was a majority of one race more than the other on the American continent, it was Cainites. Human skeletons prove this and hence the five tribes of Japheth seek a home after the flood among the graves of their foreparents. I have now given the brightest side of the history of this race as the Scriptures give it and must turn to the unfavorable side as given by the Prophets in the last days of this race. From the time of the apostles until now, it has been an unceasing exertion on the part of the white nations of the earth to convert them from idolatry to the Christian religion. For the first two hundred years of the Christian era their conversion was favorable; since that time that missionary field has grown worse and worse when the whole race is taken into consideration. True, many of them seem to be inclined to renounce idolatry, but when left to themselves soon return to it. Their conversion seems to be more superficial than real. This is observed by many missionaries at the present day. Many hope for a final conversion of this people from idolatry.

to Christianity, but the Scriptures show that all their hopes will be blasted, and almost the entire race will be yet lost to every feature of the religion of Christ. Most certainly the Scriptures show that the greatest wars of the world are yet to come and the great conflict which will involve all nations of the earth will be begun with the race of Japheth and the white race. That conflict cannot be far in the future and will last several hundred years before ended. The race of Japheth will be almost entirely destroyed by the sword and fire. The first conflict of this war is referred to in Revelations, c. 9, v. 13-21. This war is between Christian churches of the white race and the idolaters of the race of Japheth. Although the Japhethites will be destroyed in the war here referred to, those of them left still cling to their idolatry. Ezekiel refers to this war (c. 38-39), and gives the following names or nations who will be warriors in that conflict: Magog, Mesh-ech, Tubal, Gomer, Togarmah, Tarshish, six nations. He does not give the two names who traded with Tyre (c. 27), Elishah and Javan, as taking part in this great war. There is no doubt, however, but that they are still in Asia, and perhaps united to some of the nations referred to as the warriors above mentioned. This gives us eight nations of Japheth still in Asia, and six in the American continent. The war here referred to certainly is a war between the Christian white nations and these idolatrous Japhethite nations of Asia, China and Japan. That this war will be the most terrific of the world, and the greatest loss of life, the prophet fully confirms, as well as in Rev., c. 9, where the number of horsemen will be two hundred thousand thousand. The whole of the white nations must be involved in this war to meet this great force of Japhethites. Ezekiel says in chapter thirty-eight, verse five Persia, Ethiopia and Lybia together with these Japhethites will come up against Jerusalem and the white nations. Ezekiel certainly refers here to the country anciently held by the Persians and Medes, which embraced all the then inhabited world east of Jerusalem. All that was governed by Cyrus the Great, and Persians and Medes after him: that embraced Ethiopia, Egypt and Lybia. Ezekiel further says, the chief prince of this great host is Gog, the son of Reuben (I. Chron., c. 5, v. 4) and one of the ten tribes who were taken to Assyria one hundred and forty years before Judah and Benjamin. The ten tribes never returned to the second temple, consequently they are still within the bounds of the old Persian Empire as ruled by Cyrus the Great. The whole of the ten tribes, therefore, are in this war, fighting side by side with the Japhethites. (c. 39, v. 2)—The prophet is commanded to say to Gog and the ten tribes of Israel, because they join in this war, only a sixth part of them shall be left alive: all the rest shall fall on the mountains around Jerusalem, and be there buried: and that this whole host of Japhethites shall be slaughtered, and the birds of prey shall feed on their blood and carcasses until drunken with blood. The prophet Zechariah says (c. 9, v. 13-17) when referring to this war, that the Greek nation, as now seen, shall be involved in this war by Judah and Benjamin, who are to fight at Jerusalem (c. 10, v. 5). (c. 9, v. 13-16)—When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. Then the Lord shall be seen over Judah and Benjamin, and blow the trumpet and save them, etc. I understand these prophets to say that this war is for the express

purpose of restoring the Jews to Palestine, and the re-establishing of the Jewish religion before Christ shall appear the second time to live on this earth. Ezekiel says, when the land is cleared of the bones of the dead, (c. 39) the Jews will build a new city in Palestine, and call it Hamonah (v. 16). From c. 41 to 48 he argues that the temple will be built the third time on the foundations of Solomon's temple, as now seen. The whole Jewish worship then will be as when first instituted by the Lord from Mount Sinai, and as in the time of Solomon. The nations of the earth then will no more tear down the temple God directs to be built, nor refuse the worship dedicated to his service in this temple. God will then conquer all enemies, and reign supreme. The last chapter of the prophet Isaiah (c. 66, v. 15-34), represents a few of the Japhethites, of the nations of Tarshish, Tubal and Javan will be saved, and carry the news of God's glorious reign to the Gentiles in islands afar off, and bring the Jews in ships (c. 60, v. 9) to Jerusalem, and all the rest of that race will be lost forever. (c. 66, v. 24)—And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh. I understand Daniel to refer to the same Japhethites by the fourth beast he describes, whose body was given to the burning flame (c. 7, v. 7-26). The little horn here referred to as coming up among this beast, must be the Arabs, who govern and rule this people. Certainly, this fourth beast can refer to no Christian white nation; v. 27 of the same chapter will not permit of this conclusion, for when the fourth beast and the little horn are destroyed, the kingdom and dominion, and greatness of the kingdom under the whole heavens shall be given to the Saints of the Most High. No other race can claim this title only the white race. The Scriptures warrant this conclusion. Rev. c. 13 to end of c. 20 can refer to no other people than Japhethites and Giant race combined, and are called the leopard beast and devil's with unclean spirits like frogs (c. 16, v. 13), etc. This leopard beast is the true whore of Babylon, and not the Roman Catholic Church. To brand that church with the title, Whore of Babylon, is unjust and unchristian. The wars referred to in these chapters are the last wars of the world and can be no others than the people referred to by Ezekiel, Isaiah, Daniel and Zechariah, who all refer to the last wars. Ezekiel and Isaiah both give the names of Japheth's race as the race who bring on and perpetuate this war; and so does John give the names of Gog and Magog. (c. 20, v. 8-9)—And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle; the number of whom is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints (white race) about, and the beloved city (Jerusalem), and fire came down from God out of heaven and devoured them. V. 10 of the same chapter: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast (leopard beast) and the false prophet are (Japhethite false prophets), and shall be tormented day and night forever." The saints, the Christian nations, are not thrown into the lake of fire, but the idolatrous nations. (Gen., c. 4, v. 9-12)—And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not; am I my brother's keeper? And he said, What hast thou done? The voice of thy brother's blood

crieth unto me from the ground. And now art thou *cursed* from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. Cain's crime follows his whole race; they are idolaters because he married an idolatrous Giant woman, both he and his children. God left him; his end is wretched beyond description. The shedding of all the blood in the whole world God charges to the Giant and Japhethite races, from Abel's blood to the last of the world. (Rev., c. 18, v. 24)—And in her (Babylon) was found the blood of prophets and of saints, and of all that were slain upon the earth. Cain, then, was prompted to kill Abel by a Giant that wicked one (1. John, c. 3 v. 12). We have now seen that the Scriptures teach the doctrine of three distinct families, one from the other, and that there never was such a thing as all three originating from one set of parents or one man and woman. Their names are as different from each other as the names of any three families in all the circle of your acquaintance. Add to this, each family is a different kind of people, one from the other. The first Giants, very large men and uniformly so, with black skins and woolly, kinky hair. The second are small people with white skins and straight hair, black, red and other colors (slaxy). The third are small people with yellow skins, and also straight hair and uniformly coarse and black. The Scriptures teach that the character and morals of these three families are different, one from the other. The Giants regard neither the laws of God or man and worship idols instead of God. The yellow race also worship idols instead of God. These two races uniformly teach their children idolatry. None but God can make such people by direct creation. The white race reject the worship of idols and worship God direct, and trust in God alone for all things. Not only the Scriptures teach this doctrine, but every-day experience teach the same things. We see the different colors of men with our eyes. Our senses and morals are constantly shocked with the crimes committed by the idolatrous races. We are often delighted with the morals and good charitable acts of the white race. In view of all this and much more that might be said, I ask what respect is shown the history of the Scriptures by teaching that all these races are the same people and of one father and mother, and one is not to be preferred to the other, and that the Scriptures so teach? I can never believe this; my senses are shocked at such an idea because it reflects on the wisdom of God and invalidates the history of the Scriptures and places good men and bad men all guilty of the same offense. No distinction is made in society; murderers and Christians are the same in moral character and God has so judged it to be. In short God is the author of good and evil and esteems each race equals although two are idolatrous and murderers and one is just, upright and Christian. To assume the doctrine that all three races are equals before the laws of God and a Christian people, has a direct tendency to immorality and all manner of vice and dishonesty. If God regards the idolater and murderer in the same light he does a Christian people, why contend for Christianity at all? What is gained by it? If the idolater's chance be as good for heaven and bliss as the Christian nations, there can be no use in Christianity, and no use for Christian nations ever to expect any reward for a hereafter above the idolatrous nations. I do not understand the Scriptures

to teach this kind of doctrine, but that all nations are to be rewarded according to the good works they do. God is the judge of the good works and the maker of the laws by which these works are approved or rejected. Those laws teach clearly that idolatry is bad work and the nation or race who do these works will be rejected in the last day. The races and nations who do good works and approved by the laws of God will be a superior race in the last day. If they will be superior then, why not now? They are superior in the estimation of God and it cannot be denied without overturning every particle of the history of the Scriptures. The different colors of these people God made are for the purpose of distinguishing one kind from the other, and in the laws given in Scripture directs that the white race are not to marry and make themselves equals of the colored races, if they do it will surely corrupt them and he would leave the white race if they did this. The history of the Jews prove this to be as God said it would be. The different colors, then, of each people are made for the protection of society of the whole creation of God, and wherever this law has been violated, the whole society of morals and Christianity have been overturned. Cain lost his birthright by becoming equal with the Giant race, was driven from his father and mother and out of the garden of Eden and lost to the sight and favor of God. He became a fugitive and a vagabond and all the nations arising from his family are finally to be lost to all the blessings of God's glory in the last day. Esau lost his birthright for the same offense as Cain; he married Giant women and remains a separate nation from the Jews and Jacob, his brother, and are refused ever again to gain his birthright which he sold for a mess of pottage. We are well assured, then, that God never designed that the white race should be equals with the colored races and nations. To attempt such a thing violates the laws of God and overturns the nations of the white race, corrupts their morals and leads them direct into idolatry, wars, revolutions and all kinds of wickedness. Before these colored nations can become equals of the white race, they must be elevated from idolatry to the Christian religion. To attempt an equality before this is done is a clear violation of the laws of God and must end in wars, and revolutions and overthrow of all good morals in society because such attempts violate the moral law, from Mount Sinai. But, says an objector, did not Christ die for all the races, and does not this make them all equals? I answer yes, assuredly Christ died for the sins of all people of all colors, tongues and nations. But did all accept the provisions of the atonement? Certainly not; the white race accepted it and are blessed for so doing. The two colored races, as races, rejected the provisions of the atonement and as such their relations to the moral law remain the same as before the atonement. The atonement, therefore, did not make them the equals of the white race nor change their colors.

ESAU AND HIS DESCENDANTS.

(GENESIS.)

(c. 25, v. 25-34)—We have the birth of Esau given and the kind of man he was from the first. He was "red all over like a hairy garment."

Esau was a full-blooded white Jew and twin brother of Jacob, Isaac was their father and Rebekah their mother. Esau was a hunter and Jacob a plain man, living in tents. On one occasion it seems Esau failed to capture enough game for his subsistence and was well-nigh starved to death. Before this it seems he had been fed by Jacob on a similar occasion. He asks Jacob to feed him again (v. 30) with some red pottage for I am faint; therefore was his name called Edom. Jacob chides Esau, and said, "sell me this day thy birthright." To this Esau consented and said, "Behold, I am at the point of death and what profit shall this birthright do to me?" Jacob swore Esau that day, and Esau took the oath and transferred his birthright to Jacob for "bread and pottage of lentils." Thus Esau despised his birthright. Cain killed Abel and married Giant women and by these two deeds lost his birthright. Esau lost his by selling it to Jacob for a mess of pottage and took an oath that it should be Jacob's. The contract between Esau and Jacob was a legal and fair contract. Esau had no right ever again to claim his birthright which he had sold to Jacob; but he did, and would have regained it had it not been for Rebekah, his mother, who disguised Jacob and obtained the birthright of Esau from Isaac on his death-bed. (Gen., c. 27)—Isaac then gave Esau all the blessing he had for him (v. 39-41), which was the "farness of the earth, and the dew of heaven from above; and by his sword should he live, and should serve his brother, Jacob, and when he should have the dominion over Jacob, he should break his yoke from off his neck." Esau was ever after this the enemy of Jacob and the whole Jewish people. Esau certainly was dishonest, and a violator of a plain contract he had made with his brother, and ratified it by an oath. In what did Esau's birthright consist, which he sold to his brother Jacob for a mess of pottage? Esau was the grandchild of Abraham. God had promised and sworn to Abraham that in his seed all the nations of the earth should be blessed. Esau, his grandchild, oldest of his father's family, was heir to Abraham's blessing by birthright, and had the right over Jacob, his younger brother, to teach and enjoy the blessings of Abraham. Had he not, therefore, sold this birthright, his children would have been entitled to all the blessings of Jacob and his children. He sold, therefore, the inheritance, which he and his children were entitled, for a mess of pottage. He despised his birthright. Isaac and, especially, Rebekah, foreseeing that Esau was thus inclined, both predicted what his loss would amount to. It would divide the two brothers and their children, and, in the course of time, they would rise up, one against the other, in hostile relations, which would end by a terrific warfare; and, hence, Isaac's prophecy: Esau would live by his sword, and when he had the dominion over Jacob and his children, Jacob's yoke would be broken from off his (Esau's) neck. Who influenced Esau to make this choice, and to sell so great a treasure, both to himself and children, for a mere trifle? His father and mother never can be accused of this. Esau had others with whom he associated and, who hated the elevation of Abraham above them, viz: the seven tribes of Canaan, who were idolaters. No doubt can be had but that Esau gained his hatred to his birthright from these Canaanites. This following history establishes this conclusion, and Esau began at once to carry out his plans to overrule Jacob, his brother, by the sword of the enemies of Jacob. He forsakes at once the associations of Jacob and

his family, and his covenants, and contracts marriage relations with Hamite Giants of Canaan. (Gen., c. 26, v. 34-35)—And Esau was forty years old when he took his first wife, Judith, the daughter of Beeri, the Hittite, and Basemath, the daughter of Elon, the Hittite; which was a grief of mind unto Isaac and to Rebekah. (Gen., c. 27, v. 46)—Rebekah fears that Jacob may also take a wife of the Giant Canaanites, and influences Isaac to send Jacob to her father's house in Syria (Laban), and to take a wife of her father's family, which was done. Jacob married Rachel and Leah, both of Laban's family, who were white Adamites. Rebekah here gives her reasons for this step: "And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth, (a giant Hamite and Canaanite); if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" Poor Rebekah! Esau is lost to his birthright by these Giant Hamite women. Now, if she lose Jacob in the same way, all is lost of the blessing of Abraham to her family. Jacob comforts the hearts of both his father and mother by marrying white women, and secures to his family the birthright of Abraham. Jacob was a wise and dutiful son to his parents, and is greatly blessed by his parental obedience. Esau seeing that his marriage with these Canaanite Giant women greatly displeased his father and mother, and that they had charged Jacob not to marry among this Giant race, and had sent him away into Syria to get a wife of the white race, married the third wife, a daughter of Ishmael (c. 28, v. 8-9)—And Esau seeing that the daughters of Canaan pleased not Isaac, his father, then went Esau unto Ishmael, and took unto the wives which he had, Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife. Esau's two first wives were full-blooded Hamite Giant women; the third wife, the daughter of Ishmael, was a half-blood Giant and half-blood white; she, therefore, was a mulatto. Ishmael was the son of Abraham by Hagar the Egyptian bond-woman, a full-blooded Giant of the family of Mizraim, the son of Ham. (Gen., c. 16)—The family descendants, therefore, are a mixed people of the Giant race and half-breed of the Giant and white race. By his two Giant wives their children were mulattoes, and by the daughter of Ishmael, three-quarters more of the white race than the Giant race. In every instance where the Giant and white races cross, the issue is a mulatto, or yellow people. Cain's race are yellow, and so are the descendants of Esau yellow. They are our yellow Spaniards. Their first settlement was Mount Seir, near the river Euphrates. They were driven from that country during the wars of Rome and the Arabs and Japhethites combined. For full history see Gibbon's history of Rome. The color of Esau's race is so near that of Japhethites it would seem that both the Japhethites and the descendants of Esau received the mark (yellow) in the same way by a cross with the Giants, for descendants of Esau (the Spaniards) always produce their own kind of people, when not crossed with the Giant or white races. We have Esau's full history in the Scriptures which prove conclusively that the color, yellow, was produced by a cross with Giant Hamite women and that the cross thus made are yellow people. If therefore there never was but one kind of people, the white Adamites, this yellow people could not come into being. Cain lost his birthright in Adam's family by a cross with the Giants; Esau lost his in the same

way in the family of Abraham, although he sought to regain it with tears it was not granted to him again (Gen., e. 27, v. 34). The blessing of Abraham and his seed extends to the whole white race by family marriage connections. Abraham was a Chaldean of Shem by birth; both of his wives were of the white race and of Shem. Isaac's wife Rebekah was a Syrian of Nahor, Abraham's brother. The Medes and Persians were of Abraham and Keturah. In short, every white nation is entitled to the Abrahamic covenant. It is their birthright. The two examples above of Cain and Esau should be a warning to all white people. Don't sell your birthright by becoming the equals of the Giant race, or Japheth or Esan. For the race and family names of Esau I refer the reader to Genesis, c. 36. They are too numerous to write. When once acquainted with the names of Esau and his nations they are readily distinguished from the names of the three races already given before his nations. Perhaps there is more embraced in this birthright which Esan sold than most persons suppose. God had promised to Abram the whole land of Canaan then occupied by the seven tribes of Canaan. This was a temporal fortune, as we would now say. It had not, at the time Esau sold his birthright to it, come into the possession of Abram, his grandfather, nor to Isaac, his own father. No doubt Esau viewed with uncertainty its possession to his people, and no doubt but he was constantly chided by the Canaanites of the justness of this proceeding to deprive them of their country, and had become a hater of this unjust measure as he supposed. Hence he despised this birthright which he considered unjust. But when he thus judged he also rejected the justice of God who gave this country to Abraham and the Jews. Esau swore to Jacob he would have nothing to do with this landed possession and transferred all to his brother and ratified the transfer by an oath. Esau had no legal right to the land of Canaan ever after this; he was, therefore, unjust ever to attempt to recover it. This his mother and father knew. Then, to avenge his views of the transfer of Canaan to Jacob, he rose up against the Jews, his own brethren, with the sword in after years to resist them in the right God gave them. There is another feature of the Abrahamic covenant he rejected as well as the temporal possession of the lands of Canaan. The whole world was to be blessed in Abraham and his seed. Why? Because Christ was promised as the great blessing to the world through Abraham's family (see Gallatians, e. 3). This he also rejected when he sold his birthright (see Heb., c. 12, v. 16-17); hence by the sale of his birthright he lost the landed estate of Canaan and the right he had by birth to the benefits of the atonement of Christ; he lost all. Cain lost his birthright in the same way that Esau did (Heb., e. 11, v. 4) with one exception, he was not promised the land of Canaan. But through Adam he was to receive the benefits of the atonement, for Christ, as he appeared in human nature, is traced by Luke, e. 3, last verse, to Adam. There can be no doubt but that Esau lost his birthright and family associations by going over to the Giant race, and taking sides with them against the promises of God to the Jewish people. The Giant race certainly did exist in the time of Cain, and his associations with them were the true cause of his rejection of his father and mother and the murder of Abel, who was righteous, but Cain was not. The great sins of the world, therefore, do not belong to Adam and his race, but to the Giant race, for they were a people who inhabited the

earth before Adam, and had become exceedingly wicked and rejected God and refused his worship before Adam was created, the same as they did after the flood.

ISHMAEL.

He was the son of Abraham by Hagar, a bond Egyptian woman (Gen., c. 16). This woman was a full-blood Giant woman of Mizraim, the son of Ham who first settled Egypt after the flood (II. Chronicles, c. 12, v. 2-3, and Gen., c. 10, v. 6, 13). God promised, or rather foretold the character of Ishmael and his descendants to his mother, Hagar. (Gen., c. 16, v. 12)—And he shall be a wild man; his hand will be against every man and every man's hand against him, and he shall dwell in the presence of all his brethren (Arabia). Hagar seems to have been a Christian woman. On one occasion when she fled from Sarai, Abram's wife and her mistress, the angel of the Lord said to her (c. 16, v. 9): Return to thy mistress and submit thyself under her hand. At this same time after she had fled from Sarai and when the angel of the Lord talked with her (v. 13) she called the name of the Lord that spake to her, Thou, God, seest me; for she said, Have I also here looked after him that seeth me? In the time of Abraham he and all the Giant Hamite race were friends to each other. He visited Egypt where he was treated with respect as a man of God and a missionary. The woman, Hagar, was no doubt given Abram as a servant by Pharaoh, King of Egypt. In Gen., c. 20, he was given men-servants and women-servants and one thousand pieces of silver by Abimelech, a Hamite Giant, in Canaan. In Gen., c. 25, we have the names of the head ones of Ishmael's family given. (v. 12-18)—The first born Nebajoth, Kedar, Adbeel, Dumah, Massa, Hadar, Tema, Jetur, Naphish, Kedemah, Mibsam and Mishma. (v. 16)—These are the sons of Ishmael and these are their names, by their towns and by their castles; twelve princes according to their nations. Ishmael lived to be one hundred and thirty-seven years old. (v. 18)—They dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria; and he died in the presence of all his brethren. The country here described is Arabia which has always been the home of the Arabs who are the descendants of Ishmael. (Galatians, c. 4, v. 25)—For this Agar (Hagar) is Mount Sinsi in Arabia. (Gen., c. 21, v. 21)—Hagar, Ishmael's mother "took him a wife out of the Land of Egypt." Ishmael was a mulatto; this wife of his was a full-blood Giant woman. Ishmael's children by this wife would be very dark colored, as they would be three-fourth black and one-fourth white. In the book of Judges, from c. 6-10, the history shows a great intimacy between the Midianites (white), Amalek (Giant), and Ishmael. They all combine together and plunder and rob the Jews of every particle of grain, etc., until the Jews, to save their lives, hid in caves and dens. God raised up Gideon who defeated the whole army of Midian, Amalek and the Ishmaelites (Arabs), with three hundred men. The gold earrings of the Ishmaelites taken on this occasion weighed (c. 8, v. 26) a thousand and seven hundred shekels of gold; beside ornament and collars and purple raiment that were on the Kings of Midian, and chains that were about their camel's necks. This intimacy naturally would lead to marriage relations between the

Midianites, Amalekites and Ishmaelites. The Ishmaelites would then be almost any color you could imagine. All these people were more or less blood kin. Midianites were of Abraham and Keturah. (Gen., c. 25)—Ishmael was Abraham's son by a Giant Egyptian woman. The Amalekites were all Giant Hamites, and full brothers to Ishmael's wife and all the Egyptians. Let him count colors and kin who can; I can't. I suppose the prophet, Jeremiah, (c. 25, 20-24), would call them mingled people. History notices a part of these Ishmaelites, or Arabs, as great robbers. Gibbon in his history of Rome, and Mosheim's church history, both give their history in the time of the Roman wars, to which the reader is referred for further particulars of this people. John, in Rev., c. 13, notices them in the future as two lambs with horns, who give the leopard beast their great power in the last wars of the world. They are naturally a smarter people than either the Japhethites or Giant race, and as such now control the greater part of Asia. I have now separated the races by their names as given in Scripture, and the two nations Esau and Ishmael, who are a mixed people of the ten general races. All other people, named in the Scriptures, of various shades and colors, have derived their being from those already named. There are but two original races created by direct creation—the Giants and the Adamites. The Giants were created before Adam and Eve, and are referred to in Gen., c. 1, v. 26, and in v. 27 it is said: "So God created man in his own image, in the image of God created he him: male and female created he them." These personal pronouns are all plural nouns; no distinction of time in their creation; all created at the same time, and all in the image of God; that is, like the human appearance of God. God has always been seen in human form, a white man; so, then, must these Giants have been white at first, and as God is holy so were they; otherwise they could not have been in God's image. The serpent must have been the first Giant named in Scripture; he is often alluded to as the Great Dragon, who was called the old Serpent, Satan and Devil (Rev. c. 12 v. 9). In this same chapter he is called a Fallen Angel, proving conclusively that once those Giants were a holy people. Ever after the deception of Adam and Eve, they are called Dragons, Serpents, Satan and devils. These names are always associated with the Giant race, and never with Adam's race. In referring to the Giant race I have always given them their first name, Giants. They are run through the whole Scriptures as Giants. The connection of the names of the Giants are always after the flood, with Ham's family and nations. The whole history of the Scriptures show they lost the size of the Giants in the course of time, and also the white color with which God first made them. They were cursed and cast down from giants to the present black man, under blackness and darkness forever to await the execution of the judgment of God upon them (Jude, v. 13-15). They lost the image of God (white) by sin. (Gen., c. 5, v. 1-2)—In the day that God created man (one man) in the likeness (Godlike) of God made he him; male and female created he them (plural), and blessed them and called their name Adam in the day they were created. Adam was created in the likeness of God (Godlike) both he and Eve—the Giants in the image (a figure to represent) of God. Adam is called the son of God (Luke, c. 3, v. 38). The Giants never are called the sons of God anywhere in Scripture, but always Dragon, Serpent, Satan and Devils. The names of the Giant race can

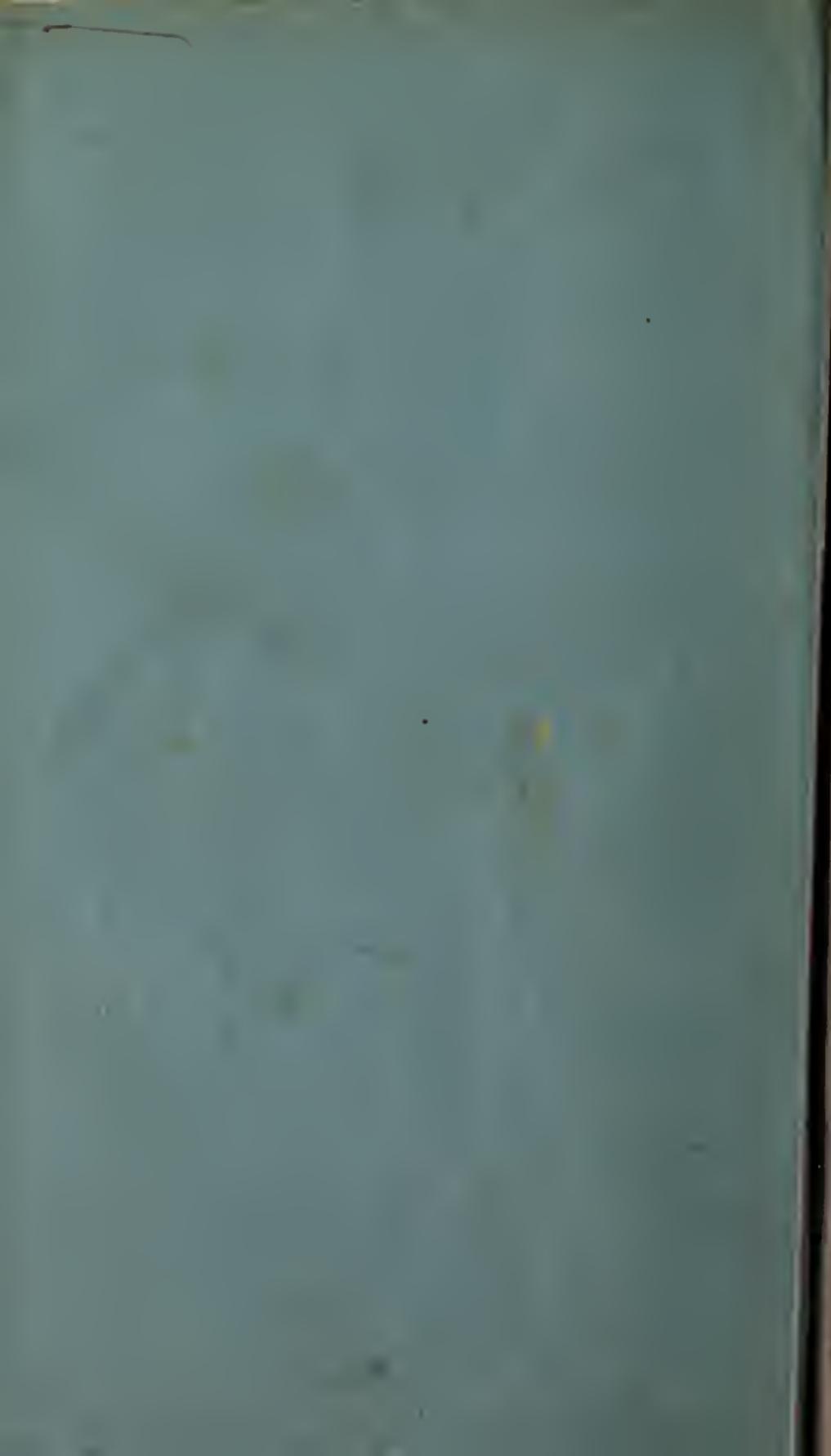
never apply to Adam's race. Adam is the son of God, and so are all his descendants called the sons of God. Sons of God and Devils never can mean the same people; nor like God, and a figure like God, are not the same. Christ never called any of the black or yellow races to preach the Gospel of Christ, and for the best of reasons—they would have taught all to be devils as they were. We have a clear example of this in c. 5 of Mark: the Gadarenes there named were Giants (or the black man). Christ cast the unclean spirit out of the strong Giant; he was then clothed and in his right mind. He also cast out the unclean spirits of about two thousand Gadarenes on this occasion. What, then, did they do! Erect a church, a congregation, to worship God! No; but told Christ to leave their coasts. The strong Giant wanted to be a disciple of Christ, and follow him, but Christ suffered him not to follow as a disciple. Christ left both them and their country. Philip baptised the Ethiopian eunuch; he went on his way rejoicing. Philip was parted from him by the spirit of God, and next found at Azotas. No account whatever is given that the Ethiopian eunuch ever founded a church in Ethiopia. That is the last of his conversion. If the conversion of the world to Christ was ever designed to be accomplished through the Giant race, there is no history of it in the Scriptures. The spirit of God forbade Paul to preach in Asia. Why? Because at that time there were but few people there except the Hamite Cushites and the Japhethites mulattoes of Cain. Christ never preached to them, nor did Paul. Have these two races become more Christian since the time of Christ? No; they are not as near a Christian people now as they were in the time of Christ. The world will soon be convinced that the black and yellow races will never, as races, be converted to the Christian religion. The mightiest war of the world is just before us; then these two races will resist all Christians, sword in hand. Read the history of the races as given in Scripture, and judge what is best to do. Surely the great masses of the ministry of all churches know but little of the history of races, as given in God's word. Their prejudices seem to be too great ever to hunt out the historical truths of the Bible. What, then, are the whole people to do? Your preachers never will give you the truth of this history. Search it out for yourselves. You have the Bible; there it can be found. I have no designs by presenting this little book only to help any one, or all, who may wish to know what the Bible says is our duty to the colored races. That destruction awaits our Republic in its present race prejudices is certain; no one can deny who understands God's word. Will you not try to save it? So long as the race prejudices exist with the ministry and the people, we are as perfectly helpless to extricate ourselves from equality with idolatrous races—the Hamite Giant and Cainite Japhethites or Chinese—as the horns on the cow's head; they carry us by our consent; we do not resist. This is clearly shown in Rev. c. 12, v. 3, by the "Great red dragon, having seven heads and ten horns and seven crowns upon his heads." These ten horns on the dragon's crowned heads represent the white race, and also the ten horns on the seven-headed leopard beast. (The crowns are on the horns here, and not on the seven heads of the beast). These horns represent the whole white race, who are shortly to be crowned as Kings. But it is clear they are carried on the heads of these beasts by consent, otherwise it could not be so; for God has given the government of the world to the white

race. The seven heads of these beasts represent the Giants and yellow races. The ten white Kings here represented who have given their power to rule and govern all the world to these beasts, do it by consent; they do not resist at all but invite them to share in ruling the world with the white race. God will not let this stand. If it were to stand the whole world would soon be idolatrous. Idolatry always gains over Christianity. We are shown, therefore, (Rev., c. 17, v. 12-18) that God intends to release the ten horns from these beasts' heads. (These beasts are the true whore of Babylon). (v. 16)—And the ten horns which thou sawest on the beast (leopard beast), these shall hate the whore (the Hamite Giants and Cainite Japhethites) and shall make her desolate and naked, and shall eat her flesh and burn her with fire. The greater the equality, therefore, of the white race with the two colored races, the greater the violation of the law of God and the greater the war for the white race to regain what they have given away by consent (their government of the world). God never designed idolaters to govern the world. God gave it to the sons of God (Adam's sons), the white race. The reasons, then, of the whole economy of God in the government of the world by Adam and his sons who were created in the likeness of God, God-like, and God's sons, they, as a race still retain a great share of the original holiness in which they were created. The likeness of God (white) they still retain, and with it the sons of God. As governors of the world, they, of course, will always teach the whole people the laws of God and true morals. So long as this race retains the true moral character in which they were first created, so long God will select them as rulers of the world. Lose these great principles and we are idolaters also. The Giant race were first created in the *image* of God, like God (white), and also holy at first. They, as a race, lost their holiness by sin and a violation of God's law given to them. This loss of holiness was accompanied by the loss of color (white) and black placed on them (as a seal, Rev., c. 20, v. 3) never to be rubbed out or washed off. This seal on them was for the express purpose that they might be known and no more deceive the world as they had Adam and Eve. All crosses, therefore, of the white race into the Giant race must produce a mulatto and not only this, but a loss of the title of son of God. This is just what Cain lost and a curse placed on him instead of sons of God. A curse rests on the whole Giant Hamite race. All, therefore, who cross into it become partakers of the curse. Cain, Esau and Ishmael are examples of this. The leopard-beast is the Giant and Japhethite races; these are to be destroyed in the last war of the world, by the ten white Kings. (The war is in Asia). I can never, therefore, believe that the serpent who deceived Eve was a beast of any kind. "He was more subtle (wise) than any beast of the field;" as such was created above all beasts of the inferior animal creation. All beasts answer the purpose for which God made them, none have ever been capable of violating any law of God and becoming so wicked as to corrupt any human beings whatever. The Giant race, then, must have at some time been a very wise, holy people. The loss of that holiness has not yet made them beasts. God still holds them accountable for their work. Neither has their impaired wisdom made them beasts; they are human beings and still under the laws of God, for they yet resist God's law. Can they, therefore, be saved? Not while they resist the laws of God; neither can any other

human beings be saved and resist the laws of God. We have shown that the Scriptures place total depravity on the Giant Hamite race and not on Adam's race, the white race. The history of Cain, Esau and Ishmael prove this. Any race of people totally depraved cannot extricate themselves from this total depravity without aid from a superior Christian people. God has furnished this aid to all the colored races through the ministry of the white race, and placed servitude on the Hamite race to the white race so as to have them accessible to the white to be taught the Christian religion. In no other way can they be taught and helped out of total depravity; only this which God has provided for them. It is magnanimous in the white race to do this for them, everything taken into consideration. The deception of Adam and Eve by this Giant race, and all the miseries entailed on their descendants, are at the hands of the Giants. The sin which the Giant race committed in the garden of Eden would seem to be sufficient of itself to totally deprave any race of people. Was it right, therefore, for God to curse that race and make them servants to Adam and his descendants? I leave the answer of that question to the reader. Can this crime of deceiving Adam and Eve ever be forgiven the Giant Hamite race? None but God can do this. The curse rests on the race and must be satisfied by the penalty, whatever that may be. The Giant Hamite race and the race of Cain both rest under the curse of God. The race of Adam, the white race, rest under a blessing. Can these races, then, ever be equals? There is but one way to do this. God must forgive the two colored races and place them under a similar blessing to that of the white race, or the white race must commit sins great enough to make them the equals of the colored races, neither of which is likely ever to be done. I hope not the latter, for then the world would all be idolatrous and as such be lost entire to the favor of God. No one who believes the Scriptures can deny this inequality of these races, and yet we never hear this doctrine preached from the pulpit now. Any preacher who would attempt to preach that all the races were not equals in the favor of God, would be denied a pulpit or hurled out of the Church; and yet this doctrine is clearly Scriptural. What, then, do these instructions of the pulpit amount to? Why, just this: We intend to undo what God has done, and take the curse off of these colored races by conferring on them the blessings of the white race. If God will not do it, we will! Will ye succeed? No, never. Be men, Christians; maintain at all hazards the blessings God has conferred on your race. It is more precious than honors, gold, lands, or life itself. It is a treasure given you by the Creator to enable you to live forever with God. Investigate fully and freely in your pulpits to all the people the whole Scriptures touching on the history of the races, without prejudice or favor to any people. Don't deny any brother the right to teach any and every part of God's word from the pulpit; it is his God-given right. None but bigots full of prejudice will refuse to investigate any portion of God's word. Such bigots at the head of any church as rulers will ever do more harm than good. They do not deserve a support at the hands of any Church; it is better that they retire and work for their own support. To refuse a full investigation of the inspired word of God is infidelity. Those preachers, therefore, who refuse to learn what the Scriptures teach on the history of the races are secretly teaching to the people infidelity. They teach dog-

matically, that all people are of Adam and Eve, and as such entitled to the blessings of the white race. This is clearly dogmatical infidelity, and leads directly to the sale (in the dark) of the white man's birthright. O, but we must understand Hebrew, Greek and Latin, and all the learned sciences before we can know the origin of the negro and Chinese. Indeed! Does the Scriptures teach this, or men? Not the Bible, but men. We have the Bible translated out of the original languages and done as perfectly as ever any other set of men can do it. That the Giants are one people and a curse rests on them; the Cainites are another people and a curse rests on them; and that the white race are another people and that a blessing rests on them, none can mistake. Those who can read the Bible in plain English can know this to be clearly the teachings of the Bible. Is it not, then, dogmatical infidelity to teach that the Scriptures teach all are of Adam and Eve? Negroes, Chinese and white people, and all equal in the blessings of Shem, the white man, and equals in Adam, the son of God? Don't permit your birthright to be sold in this way by these blind, dogmatical divines; they don't understand the teachings of the Bible, and are teaching self-made ideas and call them the word of God. Everything of the history of the Hainite Giant, the Cainite Japhethite, Chinese and the Adamite white man, is clearly told in plain English in the Bible, as you now read it. Read and judge for yourself. If any who may read these pages consider these closing remarks to be uncharitable, ungenerous and unchristian, I will make suitable acknowledgements if they will prove from the English text of Scripture that Giants or negroes, Turks, Tartars, Chinese, etc., are regular lineal descendants of Adam and Eve as well as the white race. Until this is proven I shall contend strenuously that everything said in these closing remarks are just and appropriate, the truth, the whole truth and nothing but the truth.

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APPLES OF GOLD IN PICTURES OF SILVER; EXHIBITING AN ENTIRE NEW AND PHILOSOPHICAL THEORY OF Sin, Evil, Calamities and War, THE PRACTICAL ISSUE OF “GOD BEING IN CHRIST, RECONCILING THE WORLD UNTO HIMSELF.” RESULT TO THE FREEDOM AND GLORY OF HUMAN; THE UNIVERSAL PEACE ERA—PEACE, PEACE, PEACE, AS PER THE BIBLE,

Through the Mediinnship of

DR. T. J. HARVEY, SENIOR.

He's a bastard to the time
That doth not smack of observation.
Which, though, I will not practice to deceive.
Yet, to avoid deceit, I mean to learn.

Tis the sunset of life, gives me mystical lore,
And coming events cast their shadows before.

PUBLISHED BY THE AUTHOR.

SAN FRANCISCO.

1868.



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INTRODUCTION.

The visible author of this tract is but a *medium*, and claims not to have discovered this *new* matter embodied in this work; it came to him principally when in a trance state, having a panoramic *view* of things to come; and a PRINCIPLE said to him *write*. He came to the city recently, a stranger under Spirit influence, without knowing what he was to be used for; indeed, not having any choice, only that it be to accomplish the greatest possible GOOD—the invisibles themselves, choosing his field of labor. The result, thus far, is before you.

The invisibles have called *him* to duty, and they will call you, who are our readers, to duty too: unless, indeed, you refuse and rebel, when woes will visit you.

The writer's experiences in life, have been long, varied, and hard and tedious; but day is breaking, and he hails the blessed morn with inexpressible delight. He sees clearly that all indeed has been working together for good to *him*, and to the race; and that his *security* lies in a vigilant action for the common good. And God said: "let there be light."

SAN FRANCISCO, CAL., July 4th, 1868.

Entered according to Act of Congress, in the year 1868,
By D. T. J. HARVEY,
In the Clerk's Office of the District Court for the District of California.

THE GREAT RECONCILIATION.

TEXT.—There is nothing covered that shall not be revealed ; neither hid that shall not be known. MAT. x : 26. Also, LUKE XII : 2.

Come now, and let us reason toge her, saith the Lord: Though your sins be as scarlet, they shall be as white as snow ; though they be red like crim-son, they shall be as wool. ISA. 1st Chap. 18th ver.

We use the Bible as a text-book, when it *can be used*, to confirm what new Revelations teach, even as Jesus was the interpreter of the Scriptures, being fulfilled in his day ; he uncovered mysterious parts, just so far as he could utilize them in giving confidence in his *own* spiritual teachings—and no farther. He did not uncover *all* ; but in the language of our text, he promised that all should be. But should be, included a very wide future, so that the little revealments of to-day are but beginnings, compared with what is to be ; and, too, compared with the inexhaustible treasures of knowledge in store for such as faithfully, and with a *pure* purpose, knock at the right door for it. Knowledge was never sown broadcast—pearls were not to be cast before swine ; nor *yet* would such a course be consistent. But, the “wise shall understand.”

The Bible to *us* is the first volume of the history of spiritualism, and though, like modern spiritualism, it is made up of evil and good—wheat and tares—that we may have something to *do*, to avoid plucking up the one, while we properly use the other. Indeed, this similarity, to our mind, is the surest connecting link. Both, however, to the unskillful and non-spiritualist—or, to mere novices *in* Spiritualism—they are but a mysterious jumble—sealed books. Hence, no one should be blamed for misunderstanding or disbelieving *either* ; however much people *may* be blamed for non-investigation—Yea ! Ceaseless Investigation “Proves all Things.”

Some of the prophecies, we know, have been fulfilled, which affords reasonable assurance that such as remain will be. And, the knowledge gathered from the Scriptures,

being ahead of the times in which they were written, is in evidence of their inspirational character.

Before proceeding, we must premise that an age of Reason never has existed among men, but is just ~~now~~ in the *dawn*. Both the Jewish and Christian religions were *dogmatic* in the extremest sense; and necessarily so, too. The race had to be developed up to the reasoning plane; had to be schooled *first* in the unreasonable Darkness preceding the light. And this schooling, too, involved time and means, and a long series of experiences, not ended yet.

The designs upon the trestle-board of Deity were never revealed to man—anciently; and but very partially ~~now~~—little by little. Solomon discovered, and so declared, that God gloried in *SECRET*—but that it was honorable to search out matters.

Never were words more fitly spoken!

Jesus, understanding the Father's Law of *Secret*, was himself ~~very~~ secretive; putting off revelations, as per our text, to an indefinite time in the future—the *revelations* themselves to announce the time and order. The disciples of the Master learning that *secret* was the law, were not free to ask questions; and finally “durst not ask him any more questions.” MAT. xii: 46.

It is a significant fact that Jesus was born, lived, suffered and died, *all* in accordance with propheey; his mission being to fulfil the *Scriptures*. Came not to do his own will—*medium-like!* And, says the record, “*all* that had been written concerning him, *shall be fulfilled.*” LUKE xxiv: 44. Yet, it would be useless to contend—with this generation—for the fulfillment concerning these times, were it not that we see that they *are being* fulfilled. Many, indeed, are running to and fro, and knowledge *is* on the increase. The wise *are* understanding things hitherto covered; all indicative of the time of the end of this *phase* of the Christian dispensation, and the introduction of the *victorious* and *GLORIOUS* phase ther *fore*—by some mis-named the *Millenium*; as though that glorious era was to last *but* a thousand years. The perilous times, u. TIM. 3 Chap., that were to mark the “last days,” are *indeed* upon us, to the very letter—and worse, if possible.

Impudence and audacity while honesty is being *deified*; and confidence are things that were. Corruption is fast culminating to its *zenith*—going to seed—and ripening for destruction.

Some of the disciples in Paul's time were troubled about the “*second* coming of Christ”, but he quieted them by assuring them that the day of Christ would not come, until there first came a falling away; and that the man of *sin* be revealed, etc. II. THES. 2 Chap. We presume no one will contend that the falling away has *yet to be*; or, that the man of sin has not *been* revealed. Hence, the way is indeed open for that “day of Christ”—the mighty Change; and we see *nothing* yet lacking but the actual fighting of that “Coming Armageddon *Battle*.” That, as the Jewish dispensation *was* closed out by a great battle, even so *this* dispensation *will be*. And we see every indication that the battle *will* come off.

But it is not *our* purpose to dwell upon nor to explain these things; the *task* fell upon another, and his work is before the world, to tell for itself. Other works have been published—and *will be* more; but as yet, we have seen or heard of but the one that is worth a straw on that most vital subject. We have reference to “the Armageddon, or, the U. S. in Prophecy,” by the Rev. Mr. Baldwin, of Cincinnati, Ohio. President of the Soule Female College. See the “Revised Edition.”*

Our business is not with *war*; nor, *when* it may come; but the *PHILOSOPHY* of it—as the *Deific Contrast of PEACE*. It *must be*! Indeed, *war* *has* been the order ever since Cain slew his brother Abel; and our seasons of peace have been nothing more than “*armed truces*.” The law saying—“in time of peace, prepare for war”—the *practice*, too—has been, and is now, faithful to the order. The Jewish and Christian dispensations have been but one continuous *war era*; and men are much mistaken, indeed, who suppose Jesus—at his first coming—came to initiate a *peace era*. He made this matter very clear, indeed, by protesting that he came, *not* to send peace, but a *sword*. MAT. x: 34. And “He that hath no *sword*, let him sell

*Probably, no one but Mr. B. has been inspired to exhibit the high *destiny* of these United States in such glowing colors—and too, founded upon the Prophecies. That portion of his work, alone, is of more value than fine gold.

his garment and buy one." LUKE XXIII: 26. But there can be no *better* proof, than that war *has* perished; too. Christ is *ever* in it with just as much of the *war*, as to infinite's. But wherefore?

Tracing back, we find that God stands *present*—but *not* by an *order*.—as some express—it at the world should be filled with his glory: and that this people should be satisfied with his goodness. The *time* of this accomplishment was not stated; but, in the meantime, *another design*—recently revealed, as per our text—has been discovered, which unlocks *all* the mystery as to the delay—and the reasons for war, and the war era.

It is simply this: Deity did not design that either His glory, or his goodness, should be developed, in *any* *large* degree; neither in *any* hurried ORDER. Having all of time and eternity, too, in his mind's eye, he determined to institute, engineer and command, in a *series* of processes, as *shadowing* to and for, the great picture to be. All admit that God works by means, and we say by designs, too, even pre-ordained; and, too, *cannot* fail in the accomplishment.

He saw in the distance the great peace era, when swords should be beaten into plough-shares: but he saw, too, that a peace era could not be enjoyed—with intensified *distress*—without a *contrast* preceding it: and, too, a long series of drivings and experiences—in the school of contrasts. War *is*, and is, that school: hence, it *has* per-tained, and the record shows that God *has* been Commander-in-Chief. It is said that the war that demolished Jerusalem, and closed out the Nation, came down from Heaven. MICHA 1: 12.

Not only did that ev'l come down from Heaven, but we have it, ISA. XLV: 7, that God did *create* evil—if we will. War is but one item, or one of its branches. The truth is, He created *all* evils and the law to govern all these *contrasts*.

All calamities, plagues and disease are but branches of the one great tree, and are contrasts to their opposites—Negative Evil, Positive Good.

"Tis sorrow builds the shining ladder up,
Whereon our firm feet plan to bear us God,
The last climb and hath us ye unsealed."

The law of *contrasts* governing in all departments—it is

easily seen that evil, in all its hideousness, is but negative good—to intensify and give zest. Good, indeed, at the point of zero, would scarcely be good; but intensify it, and it rises—by regular gradation—to the superlative good—glory or happiness.

We will cite the case of the prodigal son as illustrative. The parable was prophetic, and covered the beauty of the contrast principle being revealed. The son was indeed a *progressive being*, and could not be content with remaining at the old domicil, where Father alone was *boss* and he a mere cypher. He *must* try his hand at bossing for himself—and in a new range, too; but, when he broke down, he remembered his Father's house, and returned. And meeting a cordial reception, he was *happy* beyond measure—by virtue of his being schooled in the miserable; while the sober-sided brother having enjoyed happiness only at the point of zero, became *jealous* and murmured—the happy Father, and brother having absorbed *all* of his happiness.

Another and better illustration is found in Paul to the Rom. v : 20. Reaching back to the very corner-stone of "original sin"—and seeing *without* a "glass darkly," he saw the contrast principle in its very incipiency. Saying in substance, that the law, forbidding to eat the forbidden fruit, was made on *purpose* to be broken and, at that specific gap, *sin* should enter, as a prelude, to a much greater amount of grace or favour, than would have abounded *without* the sin. "Did much more abound?" Words fitly spoken indeed!

This *new light* coming under the law of progress, directing its rays upon the hideous and inverted *negative*, changes original sin into an original **BLESSING**. The very reverse, indeed, of orthodox teachings—and their own Scriptures teach it too.

Hence, our venerable mother Eve stands **EXONERATED**, and *redeemed* from *all* blame for having partaken of the forbidden fruit—and her praise should "much *more* abound" by virtue of the long years of censure and blame that has rested upon her. Her ambition was competent to the task of taking *all hazards* in violating a law—in which she could see *no* consisteney. The result was *wonderful* indeed—even glorious too—when viewed in its *unveiled* **LIGHT**.

To her, indeed, belongs *all* the honor of having *started* the progressive movement. She set the ball in motion; of which, the "running to and fro in this time of the end" is but a continuation, and without which—Oh the thought!—monotony and chaos would long since have *doomed* the race to *OBLIVION*. But this by the way.

The contrast principle was illustrated in the case of the blind man. (John 9.) That was a clear case of *pre-ordination*—that, not only should the power of God be made manifest, in giving, or *creating*, as it were, a faculty which he never had—but, that this happiness should much more abound by virtue of the calamity. And "who did sin"—that the calamity was visited on him? No one; "neither." *Good* grew out of the *Evil*.

Again: Paul said "God was in Christ reconciling the word unto himself"—not imputing their trespass unto them; agreeing with Christ's last words—"Father forgive, etc., when the *sin*—if it had been one—was the most heinous possible.

The true philosophy is, that *sin* is a mighty *worker*—and, as *activities* and *experiences*, even of the roughest kind, are among the *requirements* of Deity He uses it on a very large scale indeed, and even accepted the service of an evil, *lying* spirit to *help* accomplish a certain evil—negative good—as though to prove to us that *evil*, as well as good spirits, *were useful to Him*. (1. KINGS 22. And 2. CHRON. xviii: 21 22.

In the Great house which God is building, "there be vessels to honor, and vessels to dishonor," each useful in their place. Each *worker* represents makers or builders of these various parts or vessels, and *are* being prepared at all points of the compass, in mountain, plain and wilderness. And soon Deity will bring the parts together; when all will fit in their place without a jar, or the sound of a hammer being heard. "Beautiful and Glorious" indeed!

We will bring the rainbow on the witness stand. That jewel of beauty, that extorts from the veriest infidel instinctive adoration. But its beauty is lost in the *instant* that its *negative*, the black cloud, disappears; and as too the cloud is *perfect*, even so the bow—and, no cloud *no* bow.

And last, though not least, comes Photography—by Divine appointment—and illustrates the contrast principle more minutely. It testifies, that not only is the *darkness* necessary in the preparation of a Negative—but that it *must* come out of the Chemical laboratory, in an *inverted form*; or, in common phraseology, wrong side foremost—even a hideous thing to the non artistic.

Just so, with very many, who—looking at but the Negative of the great picture, Deity is *shading* for, seeing only its inverted side, cry away with it—it is *all wrong*—it is *hideous*; it is even *absurd*, ridiculously absurd. But to the truly initiated—this is only in *evidence* that the **MASTER ARTIST** is doing a *perfect* work; and, as the Negative *is* perfect—or being made so—we can have no doubt, as to the *beautiful* of the *positive*—to be.

The contrast principle applies to religions too, as well as to other things. The Apostle James spoke of a “*vain religion*,” and a “*pure* and *undefiled*”—as but the legitimate *contrasts*, to the opposite kind.

That pure and undefiled before God and man *was*, very different indeed, from such as was generally taught by the Apostles; it having no Baptisms nor prayers:—but the prayer of *works*. It agrees well with that religion named in the sixteenth and seventeenth verses of the first chapter of Isaiah, as entitling us—or who may—to ascend to the reason platform—where sins are to be remitted *without prayers*. That, is the religion to which the current kind has only been the *Negative*, the *hideous* side thereof; and hideous truly it has been. But, *good* comes of *EVIL*!

When Jesus taught his disciples to pray, he Philosophising, gave them a *very* child-like formula, as simple as A, B, C, just as a kind parent gives cobbs, blocks and sticks to their children in the *nursery*, by which they are both amused and instructed; drilled in the *use* of things. But Jesus took good care to preface that little prayer with, “*your Heavenly Father knoweth before ye ask, what things ye have need of.*” See MAT. vi. Virtually, saying, if he were addressing individuals grown up to man and womanhood in knowledge and reason, he would have taught that the Father knoweth what things ye have need, *without the asking*: except by aspiration and good works.

The time has come to *put away* childish things, blocks, cobbs and sticks, hence you will see them denounced by wholesale in the tenth to the sixteenth verses of the chapter, of which our text is a part. Not that those things ever were, or ever had been *wrong*, but that they *had to be*, and are indeed, being dispensed with; as a preparation to the adoption of a better religion upon the platform of **REASON** and **PHILOSOPHY**.

That first chapter of Isaiah never has been fulfilled, but applies to *Sodomites* of to-day—Gentiles as to Jews. That Jewish covering it wears, was only to remain until these times, when *revelments are in order*. The cover is now lifted. Remember, that 1800 years ago, the partition wall between Jews and Gentiles *was broken down*;—never, never to be rebuilt.

Paul expressed a **GREAT** truth indeed, when he said God was in Christ, reconciling the world unto Himself. He *was* in Christ, and in Paul, too; and in every willing *worker*—man or woman. But the reconciliation was not finished up by Jesus nor Paul;—nor is it yet finished. Much, very much, remaineth to *be done*.

Indeed, that phase of the religion, which Paul and his associates taught, was not at all calculated to produce reconciliation; but was the mere *shadings*—preparatory thereto. Even had not the falling away taken place—as predicted—it was only to reconcile, or save, a "*few*," and *scarcely* that few. If the righteous are "*scarcely saved*" Paul even feared that *he* might not be included. Hence that phase of the Religion was indeed, a *failure*, viewed as either a means of reconciliation, or a *saving* institution. The setting members of the same household, one against the other, was surely the very *opposite* of reconciliation. Indeed, no one—taking the inspired Paul for an example, ever *lived* the Christian Religion, but its founder. Paul *confessed* the failure, in saying the good that he would, that he done not—while that which he would *not* do, that he done; because evil was present with him. That religion, though it could not stem the current of evil, and *SAVE*, it was, *indeed*, an excellent *Deific Contrast* to one that *can* and *will* save. It *has* given 1800 years of *very hard* experiences, even as Jesus learned obedience by the things *he*

suffered. Suffering, indeed, is but a *preparation* for happiness ; hence the teaching : " Whom the Lord loveth, he chasteneth."

Do any doubt, as to the first phase of the Christian Religion being but a *drill* and contrast to that which is to be, let them compare the *little* narrow way that few could find, and when found, *none could walk in it*, with the great highway in the offing to be opened up ; over which no unclean thing shall pass ; and, it is to be so wide and plain, that even fools shall not err therein. See ISAIAH IX. and xxxv. Chapters.

Now does it not look as though the narrow way was *designed* as a contrast *only* ; and even so the religion ? And, if the "*better covenant*" was but a contrast, how much more the Jewish ? which Jesus in Just so many words pronounced the *power of darkness*. LUKE xxii: 53. Even so dark that the Jews did not, could not know, what they were doing. And, Christianity in its fallen and degenerate state, is *anything* but a light to the world or a salt of the earth. But, he that letteth will let ; " and as the very *hour*" of the Jews had come to *erueify*, and thus *cap the climax* of their iniquity, even so, the hour of the fallen church *will* come ; yea ! it *is* tumbling, trembling, even *now*. And the clouds gather *blackness* to the climax. But the view is hideous. We turn to the *preparation*.

Action, decision, firmness, is now demanded ; the world's great crises *must be met*, and such as are *not* prepared to meet it with joy, *must* meet it with grief.

But there remaineth yet, a little while for preparation, and we say, as a last call, wash and make you clean ; put away the evil of your doings, cease to do evil (*cease to war*) learn to do well, etc. *Then* come and let us reason together, as our text invites ; even as *many* as *can* be willing and obedient to the injunction : " cease to do evil." The war will be *dreadful* indeed ! But the strong shall be as tow, and the maker of it as a spark ; and they shall both burn together, and none shall quench them. " The war parties will be arrayed in their might and glory, *for the last time*, and *devour each other*.

But we cannot collect *all* the scriptures bearing upon this most vital question. Mr. Baldwin and others, labour in

that field ; but investigate carefully, let not reason be dethroned. We have shown that *war*, hideous as it may get to be, is but a deific contrast to the great PEACE ERA, and the sooner it reaches its climax, the sooner swords will be beaten into ploughshares, etc.—sooner, all conflicts will be over.

“ The wise shall understand ! ”

IN CONCLUSION, we will remark, that our grammar teaches the beauty and use of *contrasts*, without which, we should *never* have known, the better best, and the superlative *summit*. Even so, the MASTER grammarian did *not* rest from His labours, until he had made and arranged the *amplest* provision for contrasts. Hence the war era *must* reach its summit—’tis its *fate*; *none shall* quench them. Indeed, if the negative *could* by any possibility be spoiled, it would spoil also the positive ; hence the reason and PHILOSOPHY too, in “ *none shall* quench them.” Many are crying PEACE PEACE, and “ we’ll have no war, etc., but they “ kick against the pricks ” in the face of scripture, and too the history of *this very hour*.

The deific sinthi are yet blowing the coals in the fire to bring forth instruments of war—*death*. (ISAIAH LIV: 16.) And those instruments *will be used* ! “ God is not mocked,”

Ask scientific men about the deific “ horse,” electricity, and they will tell you, that mighty as the horse is, it cannot be made to perform its most astounding feats, without being highly *intensified* ; and the *process* of intensifying involves time and means, the use of metals, chemicals, and *much* manipulation. Even the war era will not have accomplished *its* most astounding feat until it *slays it* ! The peace organization is to withdraw from contact and let it slay itself. And we call upon *lovers* of Peace and Philosophy, men and women, to *organize*, and let the lines be distinct and wide as *possible*, between combatives and Peace lovers. Let us *not*, “ by word or deed,” do anything to *defeat* the war, or to *kill* the war spirit. It *must* do the killing.

But let *our* Peace flow as a *river*, and *our* “ *let it* *not* be known to all men,” when we will be living in *obedience* *indeed* to the mandate—“ Resist not Evil, let alone the tares.”

Jesus, when violent hands was laid on him, would not allow resistance to be made, but said : “ Thinkest thou that

I cannot pray to my Father, and he shall give me more than twelve legions of Angels? But how then shall the scriptures be fulfilled—that thus it must be?" Thus it must be indeed! Let every one look this item of *fatality* square in the face, and ask themselves the question as to what metal they are made of: can I? will I? *shall* I? take sides; and, having taken sides, will I be true as *steel* to the cause espoused? " *Must* be either cold or hot."

The mighty one, even the Almighty, is but *manipulating* in chemicals, metals and men, to *perfect* a Negative to his Goodness and Glory; so that the perfection of the *Positive*, when developed, seen and and felt, will be so intensely **GLORIOUS**, that the tallest of men and Angels, will join in one, universal shout.

"The half had ne'er been told!"

A.PPEAL.

To such as contend for a literal gathering of the Jews to old Palestine, before the crisis, we would say, remember that there are no more literal and peculiarly favored Jews; Israel has become "Christian Israel," and all are equal. As to-day, a Jew is Premier of the Bulliest Nation of Earth.

To Christians: We ask, *who* has fallen away, but such as had built upon the Apostles and Prophets, Jesus Christ himself being chief corner stone?

Indeed this falling—this mystery of iniquity—had already commenced in Paul's day, and very soon, the signs that were to follow true believers ceased; and for long years were unknown. And since their reappearance, in whose Church—among all Churches—are they found? Not among the fallen away, surely! You can but see that divisions caused *strife* which *at once* gave play to combativeness, and from combativeness sprang wars of blood. Hence, you see, that you have been both a *tool* and *sport* of war—and willingly too. Yea! you have gloried in it, and asked God for *success*.

You have aided in elevating war to a **SCIENCE**, and placed

it upon *stilts*, as Commander-in-Chief of *all* sciences—all Arts; all Industries.

To chaw men as a *cud*, feed dogs with their *blood*, make pocket change of their *cash*, consume and burn their property at *midnight*, turning their wives and children out to freeze and starve, weeping *tears* of blood. You have been guilty of endeavoring to pluck up tares and resist evil *by force*, in positive disobedience to the Master's teachings, hence the more you plucked and fought, the more they have multiplied and grew. You have only cultivated them.

But this was not *always* to be; it was in the *decrees*, that a time shold come, when "THE WISE SHALL UNDERSTAND." Has that time come to your doors?

To infidels: An Honored Host! You have fait fully stood as *witnesses*, testifying to the blackness, and inverted order of things; and your service will be recognized as in its proper place. A common platform of reason is now tendered you—as a Peace platform—upon which you can shake hands with your Christian antagonists in your faith, both burying the hatchet. Both having served the same master, only in different departments.

"Love one another."

Reconciliation will assuredly grow out of the movements of *this very hour*, and none but such as refuse and rebel—refuse the terms of reconciliation, and the platform of Reason will suffer loss.

"Understandest what thou readest?"

"He that taketh the sword, shall perish with the sword." (MAT. xxvi: 52., also REV. xiii: 10.)

To Spiritualists: You who claim to be in the light, are yet in darkness, just so long as you foster the *combative* and war spirit; and not only do you, who are grown up cultivate the combative imp, but you teach it to the children in your Sunday Schools. You introduce, and teach by drillings, how to wield the war-flag, and not only so, but to sing airs and ditties to correspond with the war-spirit. Even little girls—angels in prospect—instead of being educated in the love and use of white flags and Olive branches, they too, must wield the flag *dyed in blood*. In this, you are *far more inconsistent*, than your orthodox brethren, and unless you reform, they will go into the Kingdom of Heaven before you.

The fact of "The Herald of Progress" having died out, after it had become so popular, because of the blinder of its Editor, declaring for "war for Progress" *should* teach caution; and it is in evidence, that the great mass of Spiritualists were *even then* for Peace; and how much more *now*, should they be. Aye! Now is the accepted time, when the **LOVE** of Peace from principle, will be the incentive to *act*.

When the lines of battle begin to be formed, and the long roll from the drum-heads, summon to fall into line, many will tremble in their boots, and through *fear* will seek refuge among Peace men, in the Peace party; but they will "scarcely" find shelter, as they will not have on the wedding garment of **PRINCIPLE**; the martyrs shield and glory.

We do not however, expect unanimity of action in this matter of Peace, by Spiritualists any more than others, only, that as they are a scattered flock, without Shepherd or Church, they will more readily, take sides. We are aware that spirits *out* of the body, as well as those in the flesh, took sides in our last war—in *all* wars; but, as the war era is approaching its *end*, the Spirit-world is on tip-toe, and operating through various *media*, to trace the lines drawn as we are proposing, or, as *they* propose through us.

The *little* bones of contention—very little, indeed—that have been bandied about among sectaries in the children's school-room, are entirely to insignificant too be discussed or noticed any further. From henceforth we are to know no man as a Spiritualist, Infidel, Quaker, Methodist, Baptist, Jew or Gentile, etc., to the end of the catalogue; but is he both in Principle and avowedly, a **PEACE** man—a **WAR** man? We will know and recognize but *two* parties.

When Paul forbid divisions, he meant *sub-divisions*, for the parties addressed *had* taken the side of *Spiritualism* as against *Worldians*; but the *two* sides were all that was allowable—even so now. In this *crisis*, the two sides are to be **PEACE** and **WAR**, and will probably divide *all* pre-existing parties; and will kill, or starve out, and *dishonor*, *all* minor differences.

All Penny-wise sectarianism, was only a *drill*—childish games—and are to be superseded *entirely*, by movements now on the tapis.

But we are not to *proselyte* no further than to urge men to take sides, each electing of their own free will and accord, *which* side. We would scorn indeed, to drag any man from the fence, because we would only get the *carcass*, minus a *will*; when he would *be* but a carcass still, fit only to be "spewed out of the mouth," and embrace of either or *both* parties.

In conclusion, we say to all who are, or may be disposed to Peace, withdraw *entirely* from the wrangles and strifes of politics, go not to the polls. Corruption is a *hideous* monster, entirely out of our or your reach; we *cannot* kill or cure it; it is *fated to slay itself*. Only let good men stand aloof, and from under; touch not, taste not, but *embody* your good in the Peace organization, that it may stand out in bold relief, and become a *power* in the land. United you will stand, for *Deity* stands at the helm. We are inspired to say to *all* Jews, men and women, unite with the Peace party.

We hope we have been explicit enough. "TRUTH is the open communion of the soul with soul; the wafting of the fragrant breath of Holiness, permeating every thought, and tinging every action with its Deific radiance. Its progress is marked by a sure and certain rising, onward and upward; felt if not seen, it sheds a holy serenity, that tranquilizes *all*."

APPENDIX.

TO THE POINT:—We copy the following good hit from a lady as being ominous. Women are beginning to consider their position as unbearable :

“The ‘Pilgrim Fathers,’ forsooth! What had they to endure in comparison to the Pilgrim Mothers? It is true that they had hunger, and cold, and sickness, and danger—foes within and without—but the unfortunate Pilgrim Mothers! they had not only these to endure, but they had the Pilgrim Fathers, also! and yet their names are never mentioned. Who ever heard of the Pilgrim Mothers? Who ever gave a dinner in honor of them? Who ever writes songs, drink toasts, and make speeches in recollection of them? This self-sufficiency of the men is beyond endurance. One would actually suppose that New England had been colonized by men, and posterity provided for by special Providence.”

It is indeed a special providence, Sisters, that you have been left out of view—to “learn in silence, with all subjeetion”—to what extent inconsistencies could be carried —under an exclusive masculine dominion—in which the “*Honors of War*” carries the palm. Your Era is just eommencing; as arrangements are being made to fight the last great Battle of the *War Era*.

You indeed, have been passed through a wilderness of very hard experiences—*Schooled* in the *inconsistent*—in order to prepare you to *lead* in the *consistent*. And, while the men have, and do, sport the Honors of War—*you* will wear the GARLANDS OF PEACE. And by *decree* too! Even as *war* has been, and *is*, the Deific Contrast, in the hands of *men*.

Great is your *destiny*!

And the *Angels* of Peace are with you—and *will not leave their charge*. Hence, you should regret *nothing*, absolutely nothing—while you have *ALL* to Hope. Trust in Him who “Treasures up his bright designs, and works his Sovereign Will.”

“Angels where'er we go attend
Our steps, what'er be tide
With watchful care, their charge defend,
And evil turn aside:”—
If, we treat them kindly!

Progressive minds of the East, and of Europe, have already seen the *necessities* of the times and are running a
"UNIVERSAL PEACE SOCIETY"

with branches.

Now we of the West, should not forfeit *our* good name and fame, by being behind on the track of progress. The movement in the East embraces, as it should, both sexes, and all parties; hence we expect to hear from the ladies touching this movement on this coast.

We copy a few lines of the Eastern programme. "Animated by the purest Patriotism, and a World-wide Philanthropy," we would remove both the cause and conditions of War. It is high time to remove legalized man-killing. War, is but premeditated *murder*—"Tis *Slavery, Poverty and death.*

Who will call a meeting, and say—where to meet—in order to consider the propriety of organizing a Society at once, to *start* the measure on this coast?

Prospectus :—We propose publishing in the city of San Francisco, as soon as arrangements are completed, a small quarto paper, weekly; and at Three Dollars per year, to be styled the

MESSENDER OF PEACE,

Devoted to the interests of Peace, Women's Rights, to Philosophy, to the Highest Spirituality, to Hygeian and to Progress.

All editors favorable to the measure will confer a favor, by giving this little prospectus a place in their columns. And such as do so will please forward to our address a number of their paper containing the same—and their remarks concerning it—marking the matter to be noticed.

And all persons, other than editors, favoring the measure, will please make their thoughts known to the writer forthwith, and stating the *probable* number of subscribers each can obtain in their respective range and locality. Forward names, post offices, etc., but not *money* as yet.

Letters requiring answers for obvious reasons, should enclose stamps to *prepay* the answers. We hope all who may be disposed to act—all *live* men and women—will act *promptly*; as we will have to lay on our oars until we get a response.

~~RE~~ There being so many around this Post Office of our name, causing much trouble and loss, we must request that all mail matter be addressed to us thus:

MESSENGER OF PEACE,
San Francisco, Cal.

Since the foregoing was in type, we have received a report of the first Anniversary Meeting of the Universal Peace Society, held at Dodsworth's Hall, in Boston, on the 15th of May, at which time and place it was in their order, to elect, or re-elect officers for the current year.

The election resulted in favor of A. H. Love, of Philadelphia, Pa., for *President*; L. K. Joslin, Providence, R. I.; J. M. Peebles, Hammonton, N. J.; A. B. Child, Boston, Mass.; Hon. George Thomson, England; Lucretia Mot, Philadelphia, Pa.; Aaron M. Powell, New York City; Prof. J. K. Wilcoxson, Washington, D. C.; Milo A. Townsend, New Brighton, Pa.; and several others for Vice Presidents.

Corresponding Secretary—Henry S. Child, M. D., Philadelphia, Pa.

Recording Secretaries—Laura Blivin, Providence, R. I.; and W. P. Tomlinson, New York.

Treasurer—Robert F. Wallcott, Boston, Mass.

Besides the many notables present on that occasion, and partakers in the deliberations, letters were received and read from Horace Greeley and Frederick Passy, of Paris, France, and others distinguished in the World of Letters.

The Convention adjourned to have their next yearly meeting at Longwood, Chester county, Pa.

Just in the nick of time we received through the *Banner of Light* an explanation of the Peace movement by the President of the Society, copied from a Philadelphia paper. It is to the point.

What does the Radical Peace Movement Mean?

This question, pointedly put to Alfred H. Love, (*rightly named*), was thus handsomely answered by him in the *Evening Telegraph*.

"This Universal Peace Society says there is no peace; and, can be none while the *conditions* of war remain.

Hence, it would remove theft, injustice, oppression, torture and man-killing ; crimes which conspire to create war, and which war in turn produces. It finds Europe discouraged through *arming* and *starving* ; and twenty-five thousand Cretan women and children crying for bread. It tells the poor man that he does the fighting, suffers the torture, and pays the war tax. It arraigns the past Indian policy because of broken treaties, and demands for the red man good faith, representation and homestead rights. It favors impartial suffrage, irrespective of sex. It recommends an International Court of Arbitration. It shows that the Church which sustains the killing of men, for the purposes of political economy, cannot with efficiency preach the gospel of Jesus to the Feejee Islanders, who kill men for the purpose of domestic economy. It maintains that war is opposed to the inalienable rights of life, liberty and property.

It finds organizations in Europe, ranging from one thousand to over seven thousand adherents, who extend the hand of fraternity ; and, as they cannot hold meetings in some places because of the rigor of governments, they conjure us to be vigilant.

Hence, Messrs. Editors, you must see, when the positive and radical character of the Universal Peace Society is understood, there will be no need of asking, " What does it find to do ? " but you and all other friends of morality and progress will rather ask a multiplication of meetings, and a universal indorsement of its views, that we shall have peace in good practical earnest, and then the Society will dissolve, but never, we trust, till then."

We copy a part of *one* of their resolutions too, which is to the point: " We cannot take part in affirming war or preparing for war ; or administering any Government or Church that adopt the war spirit." That is, Peace men must cut loose from all participations in Politics, Government or Church ; leaving corruption and corrupt men to navigate their own ship to destruction ; while peace men and women that " Wash and be cleau" shall be spared by Almighty Power.

Corruption and inconsistency, in its million forms can, work out their problems quicker and better without, than with our aid ; and they *must have their run*.

So far as we can see, the Peace men as yet, are driving ahead as by mere man's Power and Wisdom ; but we, having but little faith in man, and having all faith in Diety and his holy angels ; we, prefer working under *their* guidance and protection. As, if the work be of man it will surely come to naught ; but if of God, it will stand and succeed. Hope all peace lovers will see the point.

Signs of Progress in SAN FRANCISCO—the centre of gravity for commerce and intellectuality—westward.

We have the *Herald of Progress* fairly on the track, and it is now considered an established light, among lights. We have too, the "Overland" entered with the fairest prospects, as an equal, if not superior to all intellectual monthlies. It takes high ground, and will be competent, no doubt, to win laurels *everywhere* ; and become a standard representative of the literary talent and Progress of this Western World. We wish it a God-speed.*

Then we have the "Women's Co-operative Union," as a benevolent institution, in successful operation, and works most admirably too ; the constitution and by-laws of which, are so perfect, and skillfully drawn up, as to be a matter of surprise ; leaving no other conclusion, but, that it is the work of Inspiration—pointing to Revolution.

Stand from under, oh, ye swindlers, and *Owls of darkness*!

We lack only, the "Universal Peace Society" and the *Messenger* to talk for it, as proposed, to carry the Olive-branch to every household ; that we may *all* set our houses in order, and have our lamps trimmed and burning, ready for both the *crash* and *crises*. Ready indeed, for any and *every* work or fate, that Divine wisdom has marked out for us ; and, to be known and developed in due season. This accomplished, and we will be *up with* Eastern Progressives.

As coming events cast their shadows before, we are happy to announce that even "sleepy Portugal" has its woman's rights paper—*A Vox Femenina*—with a Portugese lady as its principal Editress.† And in New York, we have the "REVOLUTION," wielding a two-edged sword, cutting *al*

* The *Overland* is published by A. ROMAN & Co., and they have Mr. Baldwin's *Armageddon*, for sale, as recommended in the body of this tract.

† In Paraguay, the women and girls have taken the field against their allied enemies.

parties that stand in the way of true Progress. Cutting to the red, swindling trickster, Politicians, Bond-holders, Bankers, and monopolists generally: and ignoring all compromise and patchwork. They cry down with *corruption*, and up with the *people*—educate the *masses*, to see and learn how to defend *themselves* against imposition. It is a very neat weekly, and is owned by one lady, another is its principal Editress. Subscribe for it by all means. Send two dollars in currency, to Mrs. Susan B. Anthony, 37 Park Row, Room 20, New York City.

The invisible powers *mean REVOLUTION!*

"All angels form a chain, which in God's burning throne begins
and winds,
Down to the lowest plain of earthly minds,
And, only, as each lifts his lower friend,
Can each into superior joys ascend."

Each proving their worthiness to go up higher, by being faithful where they *are*.

We must apologize for the swaddlings of our little *new-comer*; we intend to nurse it closely, and give it better clothes as it grows up to discover them; we are fond of little things, even if born in a manger.

As we are being used as the *Initiator* of this great Peace movement on this coast, we are instructed to have our Photograph likeness taken, of a size suitable to send in letters; representing ourself, as standing before the world, presenting the OLIVE-BRANCH. The Olive-branch will be painted true to nature, and the card enamelled in the best style; so that they will be worthy of preservation. They will be framed and hung up in the choicest room of every Peace-Lover, as a memorial.

We will furnish the Photographs at 25 cents apiece, a little under cost; hence, such as wish them sent by mail, must inclose one red stamp, to prepay postage; in addition to the cost price.

Not having an office yet, and as we cannot rent a box in the Post Office—all taken—we desire all persons in the city, wishing to communicate with us, to leave any note, letter, or paper, at the Antiquarian Book stand, corner Commercial and Leidesdorff streets, or drop the same in the letter box of the Model Pacific Lodging House, just opposite.

This book will be for sale by the News dealers, and at some of the book stands of the city; also at the Liberal Book store, 410 Kearny street, and at A. Roman & Co., Montgomery street. We will send them by mail to any address, post-paid, for 25 cents, single, or six for one dollar; and at 15 cents apiece, for any number above six. We cannot sell them cheaper, on account of having to give away so many. Any Editor or Clergyman can have one *free*, by sending stamps to prepay postage. This is not a *money* speculation by any means.

The author wishes to form the acquaintance of any lady, or ladies, of this city, who may feel moved to engage in the publication of the *Messenger*, as we propose, for the common good. We design it to be the Ladies work; and we *their* help-mate *only*. We are ready and anxious, for a *change* in the order of things. Such is the *order* in the publication of the *Revolution*.

~~RE~~ Wherever this work may go, it is a *call* on each individual to be up and *doing*, *doing*, *doing*; every one must do their own work: we will endeavor to do ours. But we must pull together—organize Peace Societies *everywhere*, and *report*.

THE MENTAL WORLD MOVES TO THE CRISIS.

The world is being familiarized with the term *Radical*, a term so big with meaning as to be little understood as yet.

A late number of a magazine, bearing the name, has the following *apropos* remarks :

"Nothing is added when 'Christian' is prefixed to the word Character; or when one is spoken of as a *Christian* gentlemen. A gentleman is simply a gentlemen; and character may not be appropriated by Christian, Mohammedan, or Pagan. How unworthy the nature of *man* are these tests which measure him by his *bias* for this or the other tradition. * * * If he remembers well, and imitates well, in one part of the globe he is a good 'Christian'; elsewhere he is a good Mussulman. If you would read his *true* character you must have access to his society, when these artificial pretensions are thrown off; or, you may yourself make allowance for such defects, and value the man at what he is to be capable of when emancipated. Character belongs to nature. The influence of sect destroys the free, natural growths of manhood, warps it into one-sided, antagonistic attitudes, and spoils the temper by over-heat.

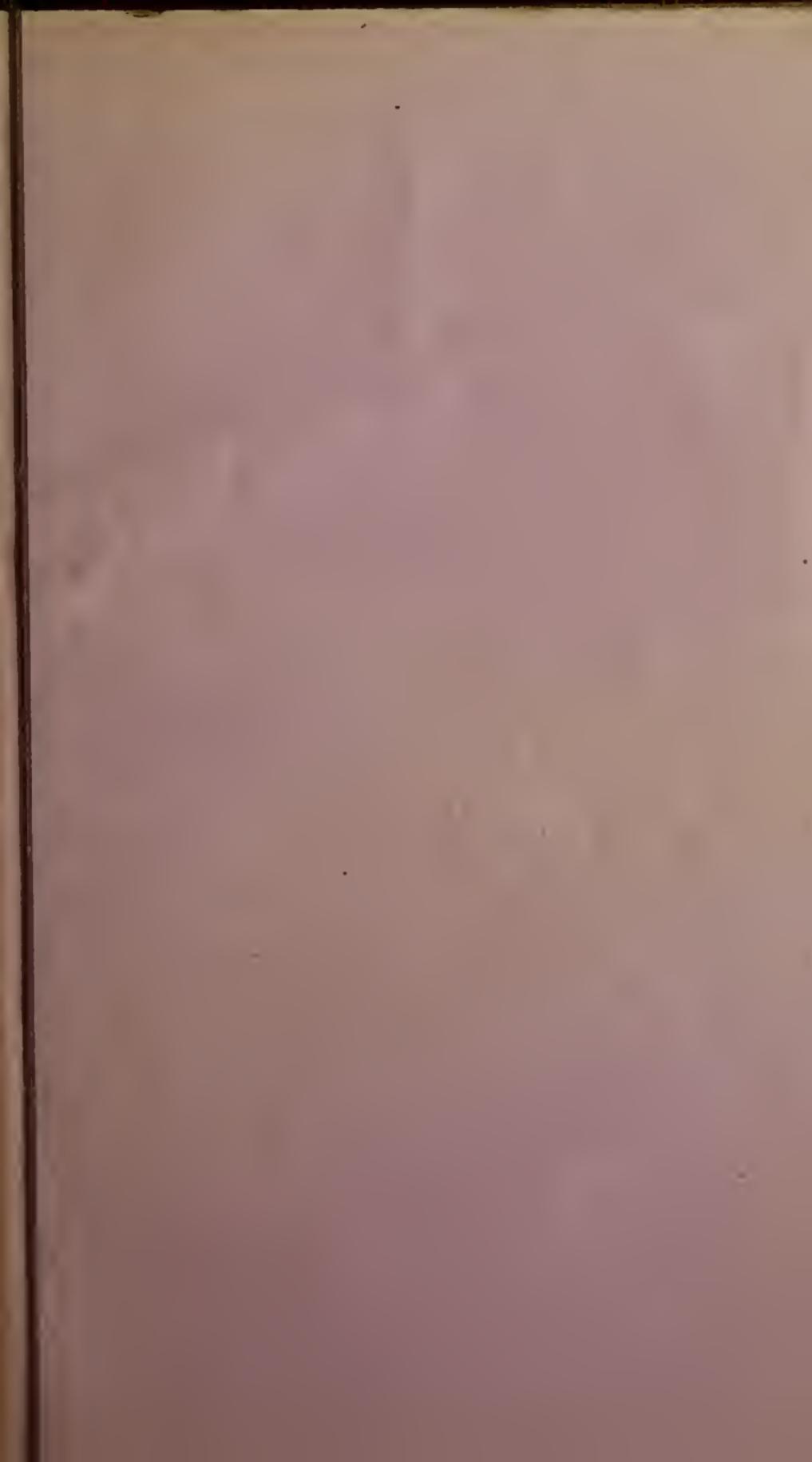
There may be noticed most anywhere in America to-day a prevailing unwillingness to rate any man's worth by the color and shape of his Theology. If a man is a professed believer in Christ, the world at large cares very little; if he is not, it cares very little. Opinions are formed of him on other and quite independent grounds. He is viewed in the light of friend and neighbor, and not in the confusing rays of Christianity. If he dies, his eulogists turn to his VIRTUES. It is found that his 'unbelief' did not affect his character."

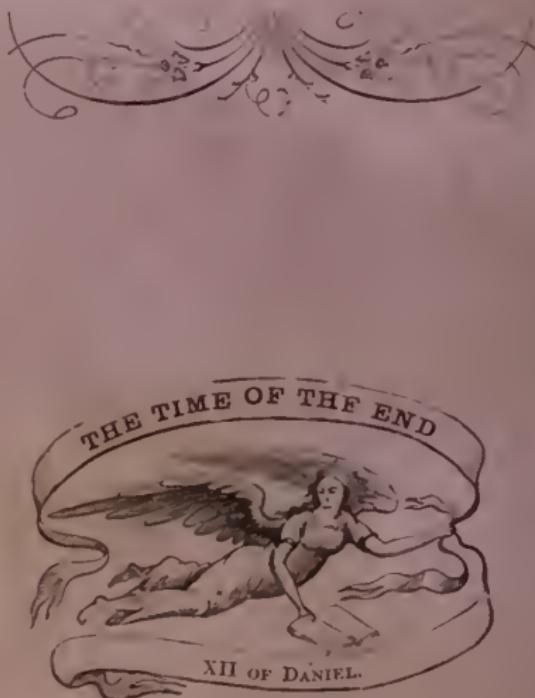
Our PEACE movement aims to draw out and develope Character—to draw ORDER out of the muddle of confusion, so very prevalent.

If a man has the firmness and real *Manhood* to cut himself loose from the *bias* and entailed traditions that *fitter* the feeble, and *victimize* the effeminate, then he shows the NOBILITY of Character.

He that can claim the *right* to enjoy a Universal Peace, and manfully plants himself on that platform, proves himself *worthy* the *boon*; and LOVES that Society by which he is known and read of all men.

If men are so combative as to *love* wars of words and of swords, and can muster the hardihood to face the music and the *fates*, too; then, verily, they too, are NOBLE specimens of manhood, and will finish up the *shadings*, though they *swim* in human gore. *All right!* Be a man!





Corrections.

On the fifth page of this work, first line, the words, "while honesty," should come in after the word "deified."

In page 22, about the centre, for "grown up to discover," read "grown up to require." It is hardly possible to get out a first edition perfect.



Blessing and Erection
of the
Memorial Cross

At the Second Site of the
Mission of Santa Clara

1900

November 1900

A. B. 1900



A. M. D. G.



Invocation

Come, Holy Ghost, Creator blest,
 And in our souls take up Thy rest;
 Come with Thy grace and heav'nly aid,
 To fill the hearts which Thou hast made.

Praise we the Father and the Son.
 And Holy Spirit with Them One;
 And may the Son on us bestow
 The gifts that from the Spirit flow.

Gymn of the Cross

The Royal Banners Forward go;
The Cross shines forth in mystic glow;
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid.

Fulfill is all that David told
In true prophetic song of old:
Amidst the nations God, saith he,
Hath reigned and triumphed from the Tree.

O Tree of beauty, Tree of light!
O Tree of royal purple light!
Elect on whose triumphal breast
Those holy limbs should find their rest.

On whose dear arms, so widely flung,
The weight of this world's ransom hung.
The price of human kind to pay,
And spoil the spoiler of his prey.

O cross, our one reliance, hail!
This holy festive tide avail
To give fresh merit to the saint,
And pardon to the penitent.

To Three, Eternal Three in One,
Let homage meet by all be done:
Whom by the Cross Thou dost restore
Preserve and govern evermore!

Amen

Ant. O Cross! brighter than all stars, honored throughout the world, beloved by men, holiest of holy things, that alone wast worthy to bear the ransom of the world! Save this thy people assembled here, this day, to sing thy praise!

O Tree, loftier than all cedars! whereon hung the Life of the world, and Christ triumphed, and death conquered death forever.

Blessing of the Cross

V.. Our help is in the name of the Lord.
R. Who hath made heaven and earth?
V. O Lord hear my prayer.
R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

Let Us Pray

Holy Lord, Almighty and Eternal Father,
bless we beseech Thee, this Cross, that it may
strengthen our Faith, perfect our good works,
redeem our souls; that it may be our con-
solation and protection against the evil shafts
of sin. Through Christ our Lord.

Amen.

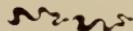
Let Us Pray

Bless, O Lord Jesus Christ, this Cross by
which Thou hast freed the world from the
power of darkness, and hast overcome the
Tempter, exulting in the downfall of the
first man.

(Sprinkles Cross With Holy Water)

May this Cross be sanctified, in the name
of the Father and of the Son, and of the
Holy Ghost, that all who through love of God,
bow before it in prayer may obtain health
and strength of soul and body. Through
Christ our Lord.

Amen.



Holy God We Praise Thy Name

Holy God we praise Thy name!
Lord of all we bow to Thee!
All on earth Thy Sceptre claim,
All in Heav'n adore Thee;
Infinite Thy vast domain,
Everlasting is Thy name.||

Hark, the loud celestial hymn,
Angel choirs above are ringing!
Cherubim and Seraphim
Fill the heavens with sweet accord,
Holy! Holy! Holy Lord!||

Holy Father, Holy Son,
Holy Spirit, three we name Thee,
While in essence only one,
Undivided God we claim Thee;
And adoring bend the knee,
While we own thy mystery.||



Corrections.

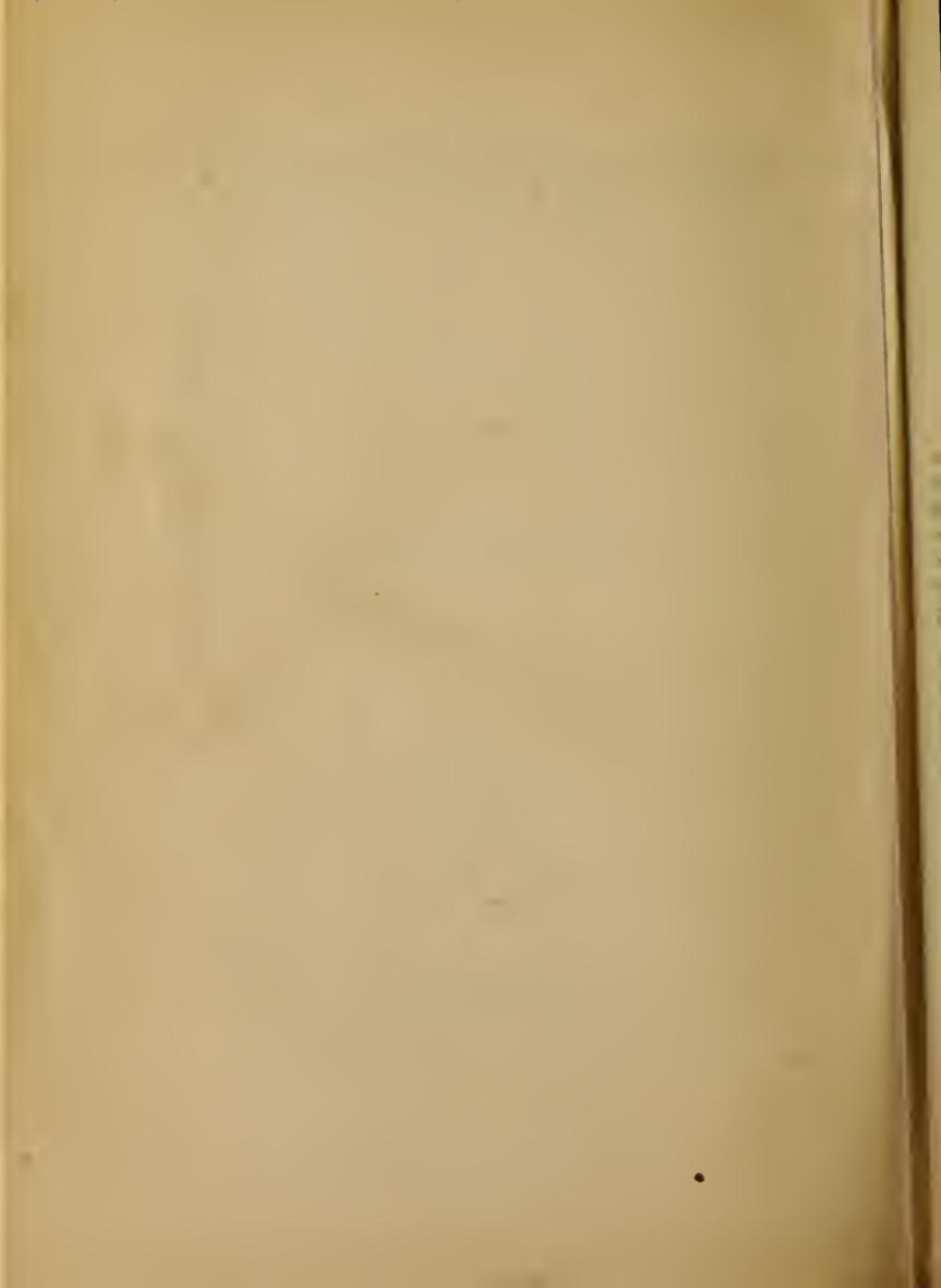
at this mark, first line, the words, "while hon-

6

TRUTH

BY

HELEN C. BUSHYHEAD



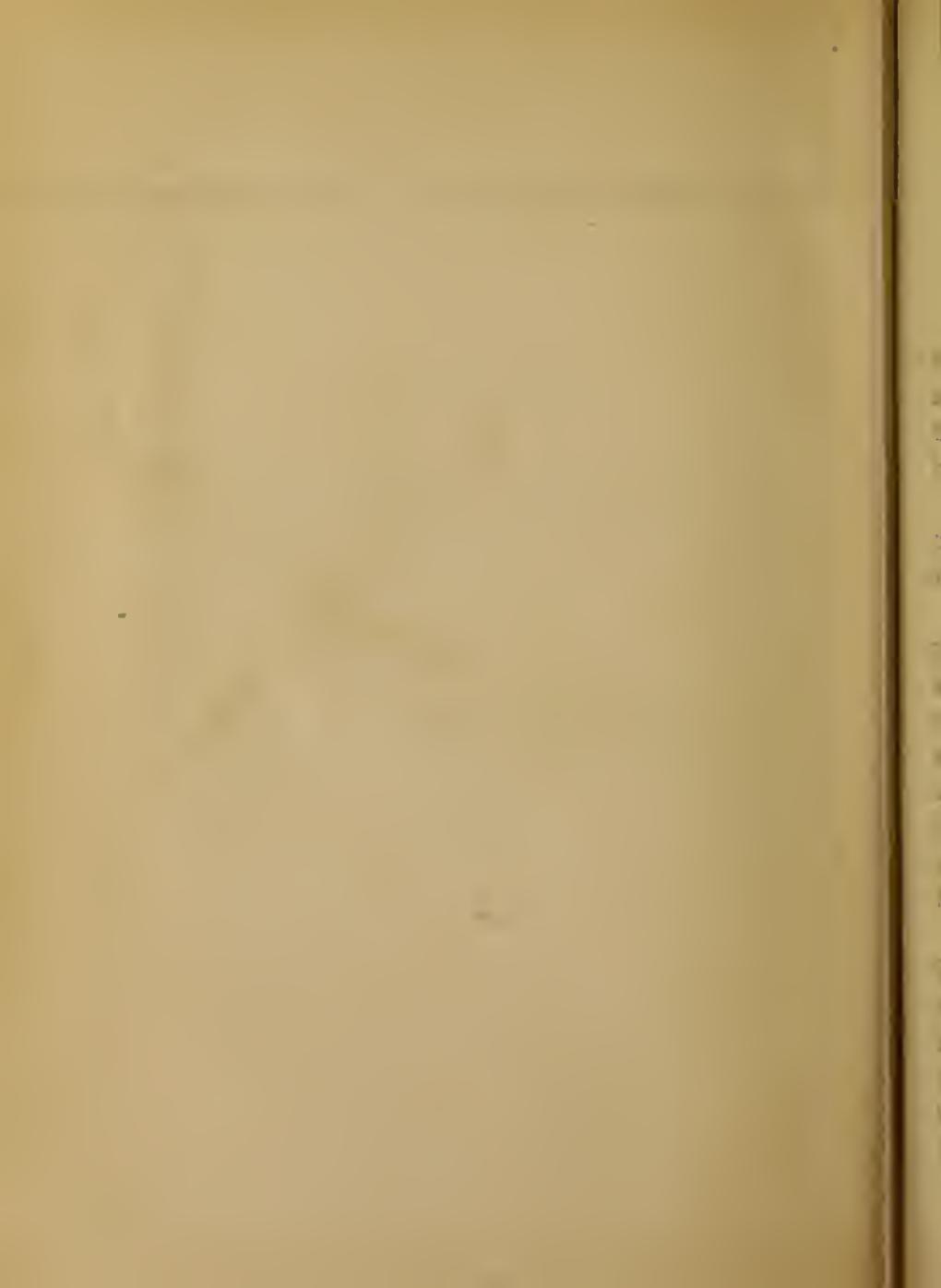
INTRODUCTION.

We have been importuned for a year by our spirit friends to write a book, they promising what assistance they could give through our own organism, the object being to assist humanity in their search for truth, and help them to reach some conclusion in regard to it. We now send the little messenger out into the world, feeling assured that many will read it, who are not ready for it, but to those who are earnestly seeking for truth, it will be a power for good.

We have endeavored to condense our thoughts, and use the simplest words to express them. We care not for criticism, for its facts are based upon the action of natural law, hence scientific, and what is more scientific than nature. We do not claim all knowledge, but what we have has been gained by many years' experience with the different media, careful research and study. How much is the result of investigation, and how much is inspiration, we leave the reader to decide.

HELEN C. BUSHYHEAD.

San Diego, California.



CHAPTER I.

We start with the proposition, that all truth has existed from all time; that everything in existence has some adequate cause or purpose; that there is some solution for it, and to find that solution is the great object of life.

Nature has her own methods for manifesting truth, to discover these, and work in harmony with them, will assist us in solving the problem.

The soul is the source of all intelligence, the power behind all expression. The question arises, what is the soul? The best explanation of soul we have ever had, is that, from spirit intelligences who have long dwelt in spirit life, and received truth from those who are still higher in unfoldment than themselves. We quote from the intelligences who inspire Cora Richmond, the noted inspirational speaker.

"The supreme consciousness of the universe is God. The supreme consciousness of man is the soul, and is related to God as the finite to the infinite. The resemblance being in quality, not in scope. The quality of the drop of water is the same as the quality of water in the ocean, but the globule or drop will never become the

whole ocean. Though it seems to be lost *in* the ocean, its entity as a globule is the same.

"The soul has its being in the Infinite, but is not the Infinite. It can never become the Infinite, is as uncreate as God is, has no beginning, consequently no cessation of its being. This divine entity being uncreate, there are no new souls added to the universe, and there are no souls taken from the universe. What the soul *does* must not be mistaken for what the soul *is*. What the soul shall express belongs to its individual choice, its individual life, but what the universe shall express belongs to the Will of the universe.

"The soul has to do with all kinds of expressions in time and eternity, it has no past time as you term it, nor any future, it is one eternal now. No soul ever goes astray, no soul is ever lost, neither is it possible for the soul in its divine quality to be shut out from God's love. Thus, anchored in the divine center, you need have no fear of a soul ever being lost."

We hope this explanation will be made plain to each reader's consciousness.

The descent of the soul into matter for expression, is the literal meaning of the fall of man. First, involution of soul, then evolution of matter. We are a trinity, soul, spirit, body.

Soul the father, spirit the son, body the holy ghost. One can readily believe the bible story of the begetting of Jesus, when it says: "Mary was overshadowed by the holy ghost." This being a fact, makes us all as divinely born as he. The soul being uncreate must be the father, the intelligent will. The spirit is the instrument of the soul; the body, the instrument of soul and spirit. The soul lives not *in* the body any more than the pianist lives *in* the piano, but plays upon it. The brain is the thinker, but whence comes the thought. The soul impresses its knowledge upon the brain, this produces thought, and this thought process is the mind of man. The soul can no more manifest its powers without matter than the pianist can execute his finest melodies without a material piano. The soul is the architect, the builder, matter the material. This is nature's method, and we are obliged to accept it. We do not say to nature, "You must not cloud the sky to produce rain," nor to the trees and flowers, "You must grow with your roots in the air." We accept the law. There is but one law in the universe, the law of life, which is as active in the atom as in the planet.

There are many manifestations of this law, and did we work in harmony with the law we

could establish every fact in nature upon a scientific basis. There is nothing supernatural, there cannot be. Manifestations may be supersensuous, outside of our five known and recognized physical senses, but not supernatural. People discourse upon the *laws* of health, as though there were a multiplicity of them, when there is but the one law, which expresses all manifestations of life. If we could break the law, we would be master and not be ill, but the law breaks us. Gravitation has been discovered, but how to suspend the law and produce contrary manifestations, has not yet been discovered by mortals. The telescope and microscope have revealed worlds and diminutive life before unseen, but the worlds were there, the unseen life was in existence, only not discovered. It is the discovery and recognition of truth, that makes it seem new to us. "The thing that hath been, is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun."—Eccl. 1-9.

When we can lay aside prejudice, and seek for truth, not caring from what source it comes, we shall make progress. We do not despise the lily because it springs from the black mud below, so we should never despise any manifestation of truth, no matter how humble its origin.

Jesus was born in a manger, associated with publicans and sinners, but we think no less of his sublime teachings on that account. He taught, as does nature, that all life is of the spirit, hence all manifestations of life must be spiritual. We admit the effect, but deny the cause. If the universe is governed by Infinite law and wisdom, there can be no mistakes. Infinity cannot blunder. This being true, whatever is, is right. There can be no absolute evil. When creation was finished, it was pronounced good, according to scripture. Webster defines dirt, as matter out of place. We define evil, as good out of place. Salt in your tea spoils it, but in its place is a blessing.

CHAPTER II.

Spirit communion is as old as man. The law of the spirit has ever been active and unchangeable. What has occurred once, can again, by complying with like conditions. But ignorance exclaims, "Why don't they come to me?" Simply because you are not an instrument attuned to the spiritual force. But you say, my loved ones would come to me, not to a stranger. True, they would, if they could. The love you bear them, or they you, has very little to do with it; you must make conditions for them to pierce the wall of materiality and reach out into the spiritual world, before you will be enabled to hold direct and personal communication with them. Just as there are means for communicating to friends here, by telegraph or by postal service, you have to comply with the law governing material things. The mortal who is *not* a medium, must seek one who *is*, and conform to the conditions required. Not all can be singers, musicians or artists. Every one has some talent. Mediumship is a gift from nature, and one that can be cultivated. Paul says, "There is a diversity of gifts, but of the same spirit." We are not bible spiritualists, for before bibles existed, man im-

mortal, spoke to man mortal, and there has been no change in the law. The creed bound say to us, that was the age of miracles, but that has passed. We ask *when* did the law cease its operations. The theologian tells you God is unchangeable, his "laws" are immutable, and then again tells you he *has* changed, that the day of miracles is past. We tell you the day for anything transpiring outside of natural law never was. The age of miracles is here and now, as much as in the ages gone by. What does *miracle* mean? Just this, something startling; an occurrence above or beyond any known physical law. Jesus did, in this meaning of the word, perform miracles. He was a medium of wonderful power, but there are those to-day who are doing as wonderful things as any recorded of him. Mediums are magnets to attract force from the great universal reservoir, and spirit intelligentes use this force, both from the medium and nature's laboratory, to produce the phenomena called spiritual.

There are two classes of phenomena, the mental and physical. In the mental we have clairvoyance—clear seeing; clairaudience—clear hearing; the trance condition, inspirational speaking and writing, telepathy, healing by will power, thought transference and psychometry.

In the physical, we have the rap, the moving of solid bodies, the suspension of gravitation, slate-writing with and without pencil, painting in oil without brushes or hands, playing of musical instruments without human contact, the passage of matter through matter, spirit photography, the occult telegraph, and materialization of forms and flowers. All of which are well substantiated by the scientific men of the age.

Some of the physical phases require darkness, but that is no proof of evil, if it were, most of nature's phenomena would be relegated to evil origin. All grains and seeds require a condition of darkness for a time, before beneficial results are attained. No one considers children evil because the law requires their growth in darkness for a fixed period. These are nature's methods, and being familiar with them, we are not so apt to question, but go on for years, never thinking we *can*, and *ought*, to ask the *why*. Children, not so familiar with nature's processes, often ask questions, the wisest cannot answer. Knowledge is power, to know is to do, to act is to accomplish, to accomplish is to grow, and growth means, the attainment of wisdom. To dare to question nature in all her manifestations, is the duty of mankind. We question the tiny rap, and are told, I am an electrical concussion pro-

duced by an intelligence you do not see. We question the moving table, and the answer is, the force we use, is electrical and magnetic. So we conclude, that electricity and magnetism are the two great forces that permeate, hold together, and propel all physical bodies. Guided by intelligent will, there is no limit to their power.

The mental phenomena is varied, according to the adaptability of the force to the brain. In the trance condition, the ego consents to step one side, and allow the brain to be used by other intelligences, or, as is often the case, the will of the medium being positive, has to be over-powered by the stronger will.

Those who have witnessed mesmeric experiments have a good illustration of spirit control. The spirit the operator or mesmerist, the brain the subject under control. But you say all people are not mesmerists. True, neither can all spirits control mediums, if they could, we should have much more to contend with than we do.

Many good and wise spirits, who would be glad to control the medium and give their messages in their own peculiar language and manner, cannot do so. They, not having a knowledge of how to psychologize the brain, have to dictate their message to the guide of the medium, one familiar with the law, and so you say,

that is not at all like the person it purports to be, when it is as genuine a message as can be given by dictation. In the trance state we have many conditions to contend with. The brain being the organ played upon, and the spirit the player, the two are not always adapted, but the great desire of the spirits to send messages to their loved ones, induce them to use any instrument they are permitted to. This is why there is so much doubt about its being the spirit it purports to be. Give the controlling spirit a brain perfectly adapted to its use, and there will be no doubt as to identity. In inspirational speaking or writing, the same conditions have to be overcome, before the spirit can impress its ideas upon the brain.

Many speakers commence in the trance condition, and are so used, until the controlling intelligence has so enveloped the brain, that its vibrations are the same as the medium's, then the medium hears what is said, and is instructed in the philosophy they are inspired to teach. One of the best speakers we have, often leaves his body for the use of the spirit control and sits in the audience and listens to the address. But few are sufficiently unfolded to do this. The one we have in mind, can go far away from his body and visit other scenes. In inspirational

writing the ego remains at home, and is conscious of what is being written.

Clairvoyance is both subjective and objective. In the subjective, the brain is sensitized, so that the controlling spirit is able to picture upon it whatever it wishes described. Scenes far away in earth life, are as easily photographed upon it as those in spirit. Such mediums will tell you, I do not see with my eyes, but with my brain.

In objective clairvoyance, your own powers are more fully developed, the soul being able to penetrate the veil that lies between the two worlds, making the spiritual seem as real as the material world. Some spirits have the power to appear as flesh and blood, and are addressed as such by those who see them. Others, not having the power, can only produce the pictures upon the brain. Everyone has some power or influence, over some people, while others are as unresponsive as stones to your influence or sympathy. It is so with spirits, and this is why so many people do not get tests through mediums. It depends as much on the spirit as the medium.

In clairaudience, the same conditions exist. In the subjective, sounds are carried to the brain on magnetic waves, the vibrations being the same as the medium they hear *in the brain*. You ask them how they hear, and they will an-

swer, I do not hear any sound, but feel the vibrations in the brain. In objective clairaudience the medium's powers are more unfolded, and sounds borne upon the magnetic waves, are forced beyond the spiritual, into the material ear, and are distinctly heard. Music is often heard, the human voice joining that of the spirit, the two singing together in perfect harmony.

In thought transference, the first thing is concentration of your own forces. When one mind wishes to communicate with another, first try to establish a chain or link of sympathy between that person and yourself, and think only of the *one* subject to be impressed. If in perfect harmony with that person, the thought goes directly, if not, a little longer time is needed, and a stronger will power required. If the thought be a good one, it produces pleasant feelings, if one of evil, it poisons the atmosphere and produces inharmony.

“Thoughts are things,” and as tangible to the spirit, as deeds are to the mortal, and mortals should be careful of the thoughts they send out, lest they wound the innocent, for they not only reach those they are intended for, but all who are in the same channel of thought. The atmosphere surrounding each and every person, is filled with millions of vibrating psychic lines,

and each one can be used, as you use a telephone, to conduct messages with rapidity, to the one to be either benefited or harmed. When this power is used for healing it is called telepathy, and the first thing to do, is, summon all your own forces, and those of the one you wish to treat. Keep the mind perfectly concentrated on what you wish to do. The spirit guide hears or sees this concentration, and if wise, searches for those in spirit who can come nearest to the person being treated. Your own vitality is often largely drawn upon, and only those of great magnetic power are successful. When the magnetic chain is once formed between the patient and healer, the spirit guides of the healer can go at any time, when the patient is quiet and treat them. Many are perfectly conscious of receiving treatment when it is not their appointed hour. Sensitives respond to these magnetic vibrations more readily than the majority, consequently are sooner benefited.

Psychometry also belongs to the mental phenomena. Psyche, meaning soul, chometer,—measurement. The power of the soul to read other souls, the soul of *things*, as well as men, for every atom has its soul life, expressed through the material. Every person has will power, for will is soul, and soul is will. What

the soul wills, is expressed in the spiritual aura that permeates and surrounds the body. Upon everything we touch, we leave a portion of our magnetism, and when the psychometrist comes in contact with it, the real character is revealed.

Many sensitives do not feel that they are assisted by spirit intelligences, while others, not so fully developed in their own soul powers, are perfectly conscious of their help. When one can fully realize that they are never alone, that they call to their aid other souls who are in sympathy with them, it will not be so hard to believe that we are assisted by others, whether conscious of it or not.

Our best sensitives are able to read for a *third* party, for instance, a person writes the name of another and hands it to the psychometrist, the guide of the medium can go at once, on the magnetic line formed by the thought, and read the character of the person the name belongs to.

Reading from photographs is also quite common. When this gift is more general, there will be less trouble in selecting partners for life, for business, or trustworthy employes. This phenomena is occurring all about us, "yet with eyes ye see not, with ears ye hear not," and with intellects you seek not, that you may comprehend the truth.

CHAPTER III.

In the realm of the physical, some of the phenomena require the condition of semi, or total darkness. The reason is, light is positive and scatters or disintegrates the chemicals used. The materialization of forms and playing of musical instruments, require the darkened condition, and many slate writers, not strong in their powers, need to have their slates under cover, others hold them in full light. Everything in existence is in the atmosphere. A knowledge of chemical combinations is all that is necessary to produce a form, a flower or a pencil. We have seen slate pencil form upon the end of a finger in full light, and that instantly, and remain a sufficient length of time to write several messages. Such persons are chemically prepared for this phenomena, and attract this substance, which is condensed by the spirit chemist for them to do their work. All physical mediums are attended by a band of spirit chemists, who have the knowledge and power to attract and combine, from the atmosphere, the medium, and those present, whatever they need for the building of any form they choose. Jesus said, "I can lay down my life and take it up again,"

meaning the physical body, for no one has the power to destroy the life principle. He was speaking to a materialistic people, and much that was in parable to them, is now fully understood by the light of the spiritual philosophy.

In the production of pictures in oil, the same forces are brought into use. The spirit chemists having the knowledge, draw from nature's reservoir the properties they need, and by the electrical and magnetic forces, place them upon the canvas. A few mediums are strong enough in their powers to produce the pictures in full light. We know of one who, while bathing in the surf, held a sea shell—that she had just found—over her head, and a lovely little landscape in oil was produced, in the space of five minutes.

The occult telegraph is a very simple arrangement. An ordinary telegraphic key is enclosed in a box, with a wire running from it through a small hole—made for that purpose—to a sounder outside. By the application of the electrical force guided by intelligence, sounds are made as perfect as those by the mortal operator. The medium simply laying a hand upon the box.

In spirit photography, the chemists are again at work, collecting and condensing the elements needed, to clothe the spirit, so that a material impression is made upon the photographic plate.

This is successfully done, and will yet be more common than at present.

The playing of musical instruments, is done by materialized spirits, using their lips or hands the same as mortals. This phenomena usually requires darkness to be able to concentrate and hold the forces.

The passage of matter through matter, is another manifestation of the same force. Those who understand collecting and condensing the elements to make a form, a picture, or flower, can disintegrate and reintegrate material substance, so that solid bodies can pass through solid bodies. It is done instantly, and requires a medium with a strong electrical force of their own. We have said that a medium is a magnet, to attract force from nature's reservoir. The force resident in the medium, with the additional force for the moment, is quite sufficient to produce the result. We have witnessed this, under test conditions, as have hundreds of others. There is also the fire test, where mediums are able to hold their hand in a full blaze of gas or lamp. They are protected by a chemical substance prepared and applied by the spirit chemists. We have seen a fine cambric handkerchief held in the blaze of a lamp without harm, after a few manipulations by the mediums hands.

Just now I am writing the title page of the very
fascinating and interesting Chinese *Handbook of
the TEE*.

Writing again this eve, in answer to a question
of *Chinese TEE*. While the writing is yet
so far there is a good deal to do, as though
the book was planned by fine *Chinese* hands. The
leaves are bright and nicely made. - The
first writing is of the *Chinese* *Handbook* and is in
the *Chinese* *script* written on the *wall*. The *script*
and *prose* are written in the *Chinese* *script* and
printed by *Chinese* hands in their *books*. This is
the *Chinese* *script* as used in *China* to this day.

CHAPTER IV.

THE SPIRIT WORLD A CONDITION.

The spirit world is anywhere that spirit beings exist. Death does nothing for us but take away our bodies. After this change, we are the same beings, our loves and hates the same, and often intensified by the loss of our bodies. Wherever we are attracted, there we are. A mother passes into spirit life leaving a family of little ones, her love, her thought is for those children. Death has not changed her, consequently her spirit world is in the home, and there will she remain until a higher unfoldment comes to her, and she feels that there are other homes, and other children, whom she might benefit, and as her life broadens she seeks to do good wherever she can. The drunkard becomes a spirit. Death makes no change in him. His happiness is in satisfying his craving for drink. So the saloon is his spirit world. Sensitives who visit these places, attract these unseen ones, and have them for companions, inducing them to visit the saloon more frequent than they otherwise would.

When mortals learn, that attraction and repulsion are governing forces in the universe,

they will be more careful of what they attract. The same can be said of all who leave the body. They go where they are most attracted, and until a desire for something higher is born into their being, there will they remain. But, you ask, is there no spirit world, no place, where one can get away from care and trouble? There is no *place* where one can get away from their thoughts, for where your thoughts are, there you are, for your thoughts are you. He who hurries himself into the spirit world to avoid difficulties or thinks to sink into oblivion, finds that he has not escaped from himself.

Every sin, every weakness has to be met and overcome. So you see that states of mind are heavens or hells, and both are "within you." They are here in the material world, and the overcoming begins here. The poet has said "heaven is not gained by a single bound," neither are heavenly states of mind. A dozen people can be in a room together, and each one be in a different sphere, one happy, another miserable, and unless very sensitive, neither will know of the others mental condition. So you see, it is states of mind that make our heavens or hells. Yet there are places where spirits dwell. "In my fathers house are many mansions, if it were not so, I would have told you."

There are belts or zones around each material planet, that constitute the homes of spirits. They are not visible to the physical eye, neither are they visible to all spirits. Just as here, all cannot see the spiritual world, neither can undeveloped spirits see more spiritual states than they themselves are in. The higher can see all below them, but the lower cannot see all above them. As "like attracts like," those of similar tastes and conditions live together, but as the law of their being demands progression, they cannot remain forever in one condition. No soul is lost, only the clouds of ignorance obscure the Divine light. When we know better, we shall do better, and knowledge is gained only through experience. We are often asked, if good prevails in the universe, as we claim, why are evil spirits allowed to come back and influence people to do wrong? As well ask why is it allowed here among mortals, we each wield an influence for good or ill. There are millions of spirits walking the earth to-day who have not left it. They do not have to come back, they are already here. They stay here because they have no aspirations for any thing higher. They inhabit the saloons and brothels as they did while in the body. Our insane asylums and prisons are infested with this class of spirits, seeking to live out their

earthly lives. The inmates of these institutions should not be kept together, but apart from each other and surrounded by people of sound minds, good moral principles, and strong magnetic power. Such an atmosphere would hasten their deliverance. All punishment should be reformatory, all prisons educational.

Many think that when a murderer is hanged, he is gotten rid of. Not so at all. With his heart full of revenge he seeks some one whom he can influence to do the same deed, hoping to satisfy the revenge which is his only thought. In the sphere next the earth are found hospitals for the cure of imaginary ills, schools, and churches of all creeds. Here the bigoted protestants conduct their meetings with as much zeal as when on earth, feeling they have all the truth. Many are waiting for the judgment day with great fear, lest after all they may be consigned to the "outer darkness." Here also are found missionaries from the higher conditions, striving to impress their minds with a sense of their errors. After leaving the earth and second sphere, these unhappy conditions are not found to any great extent, yet all are not happy.

When we unfold spiritually, we see that the trials of those we love are for their good. The earthly mother does not weep over each fall the

child has while learning to walk, but says try again, and by and by the child grows strong and self reliant and walks alone. Those who have had the hardest trials grow strongest, and are the ones who most appreciate this sphere of work and rest. For none are idle. All growth is gradual as with us, there are no sudden leaps into heaven. The steps by which we rise, are built of our good thoughts, words and deeds. A kind word or good deed is found in our spirit home in the form of a lovely flowering vine or beautiful picture upon our walls, for we have homes that are as tangible to us, as yours in the material world are to you, but we only have, what we have made for ourselves. A happy child comes and tells you of the flowers, the birds and running streams. Perhaps the next moment an unhappy spirit will tell you, there are no flowers, no birds, no running streams. They have never seen anything of the kind. Has one been false? not at all. Each has told you of their surroundings. *Your* spirit home is by no means the home of another. Your surroundings are dependent upon yourself. There are conservatories of music, where the great masters, not known to earth's children, compose their exquisite melodies. There are halls, where the great and good congregate to council for the good of

others. There are art galleries, and studios, where the artist still works and instructs others. Each and all pursue the course best adapted to them, but none are forced into the pursuance of any course. Each acts according to his wishes. The mechanic and inventor perfecting their ideas. Doctors studying to benefit humanity. The chemist still trying to solve the mysteries of nature. Astronomers engaged in studying the planets. All are busy, and work for the love of it.

Another question is often asked, if spirits are possessed of greater knowledge than we, why do they not warn us of danger and assist us financially. They do all this and much more. It depends upon yourself which class of spirits you attract, those who can help you do well or ill. One thing must be remembered, spirits are not Infinite. They are still human and subject to human conditions. They possess greater knowledge than we, only by observation, research and study. Wisdom is not gained there, any more than here without individual effort. But there are always those who are ready and willing to assist us, in any course we wish to pursue.

A thousand times have we been asked, supposing spiritualism to be true, what good has it done? Firstly, it does good because *it is a*

truth, and all truth is beneficial. It has been a power in the pulpit, bringing a higher inspiration to the ministers, making them give expression to the progress in the religious and scientific thought of the age. It has, and does still, influence the destinies of men and nations. It has brought to light hidden forces, the existence of which was before unknown. It has healed the sick, when all human skill has failed. It has been of invaluable assistance to the inventor. But better than all else, it has taken away the fear of death and the gloom of the grave. It has comforted the sorrowing heart, when bibles and ministers could not. It has lifted the veil of materiality and given us a view of the spirit world, its homes and inhabitants. It teaches us that we are our own savior, and that the many trials, and the many journeys through the valley of incarnations, is the only way to Eternal Peace. Is not this enough, to create in every human heart, a desire to be convinced of its truth? The proof is abundant. "Seek and ye shall find."

CHAPTER V.

RE-EMBODIMENT A NECESSITY.

The impelling power that causes Deity to express the life of the universe, is in the soul in a finite degree, and this impelling power causes the soul to seek expression in matter. The divine entity does not change, only the form of expression. Spirit and matter are co-existent and co- eternal. Soul the architect and builder, matter the material. And only through the many experiences of this workman, is the home made complete and perfection attained. The command, "be ye perfect even as your father in heaven is perfect," could not be obeyed with but one trial, and for this reason the soul builds again and again to meet the requirements of its being. "All nature moves in circles," and the law governing its manifestations must be to repeat. What is one life in the material through which to express the god like qualities of the soul. The Soul of the universe has been from all time expressing its knowledge, and yet "there is no new thing under the sun."

We liken the soul to the acorn, having all the possibilities of the tree, but can never become a tree without being planted in the soil and sub-

jected to the sunshine and rain, the strong winds and frosts of time. The possibilities of a god being inherent in every soul, it must have experiences like unto the acorn to unfold them. Every soul passes through the experience of every other soul. As all are alike, all must graduate through the school of experience. Some philosophers teach, that we return for punishment of deeds done in a previous incarnation. We do not think so. If that be true, what need of the spirits suffering and progressing in the spirit world. Twice punished would be injustice, and we claim that only through successive embodiments is justice done. In each return we profit by our past experiences. As a student in the higher branches of learning profits by his knowledge of the alphabet and multiplication table, so we, store up knowledge for future use. The argument that we do not remember our past, is no argument at all. Who of you can remember all the events of the present life, or even those which happened on a particular day, a few years, or even months back, or when they first learned that fire would burn them. The knowledge which results from these experiences make us wiser, though the event itself, is entirely gone from memory. There is no other way to account for the differences in the human family,

and give each soul an equal chance for unfoldment. The dissimilarities in families, where heredity and education are the same, are most remarkable. Yet why this difference. The law of our being demands an expression along a certain line of action. The soul then seeks an avenue for embodiment where pre-natal conditions and future environments will enable it to work out that demand. There may be, and often is, spiritual relationship, yet we often see children and parents arrayed against each other, no outward manifestations of harmony, no similar tastes; when this condition exists, the blood has ceased to relate them. Such physical environments are a cross and hard to bear, but it is a needed lesson, else we would not have it. The love we have for those associated with us, is natural and right, and helps us to "bear each others burdens."

Each embodiment is a step higher. From a prince to a pauper would seem retrogression, but not so. The soul's wealth is counted only in purity of motive and action. To overcome selfishness and work for the good of all, is the key to all advancement and happiness. The beggar *may be* the prince, as the law requires every soul to experience and overcome all material conditions. But, a mother says, if re-embodiment be

true, where will we find our children and friends? When one takes into consideration that re-embodiment takes place not oftener than from fifteen hundred to twenty-five hundred years, it is reasonable to suppose that during that length of time in the spirit, we will have learned what true relationship is, and be willing that *our* children and *our* friends shall have their needed experiences, and *we* perhaps, be their guardian and guide through *one* of the many short journeys, called life on a material planet. The more advanced we are spiritually, the longer time we have between incarnations. Those coming in the first, or physical stage, have accomplished so little, their return comes more frequent.

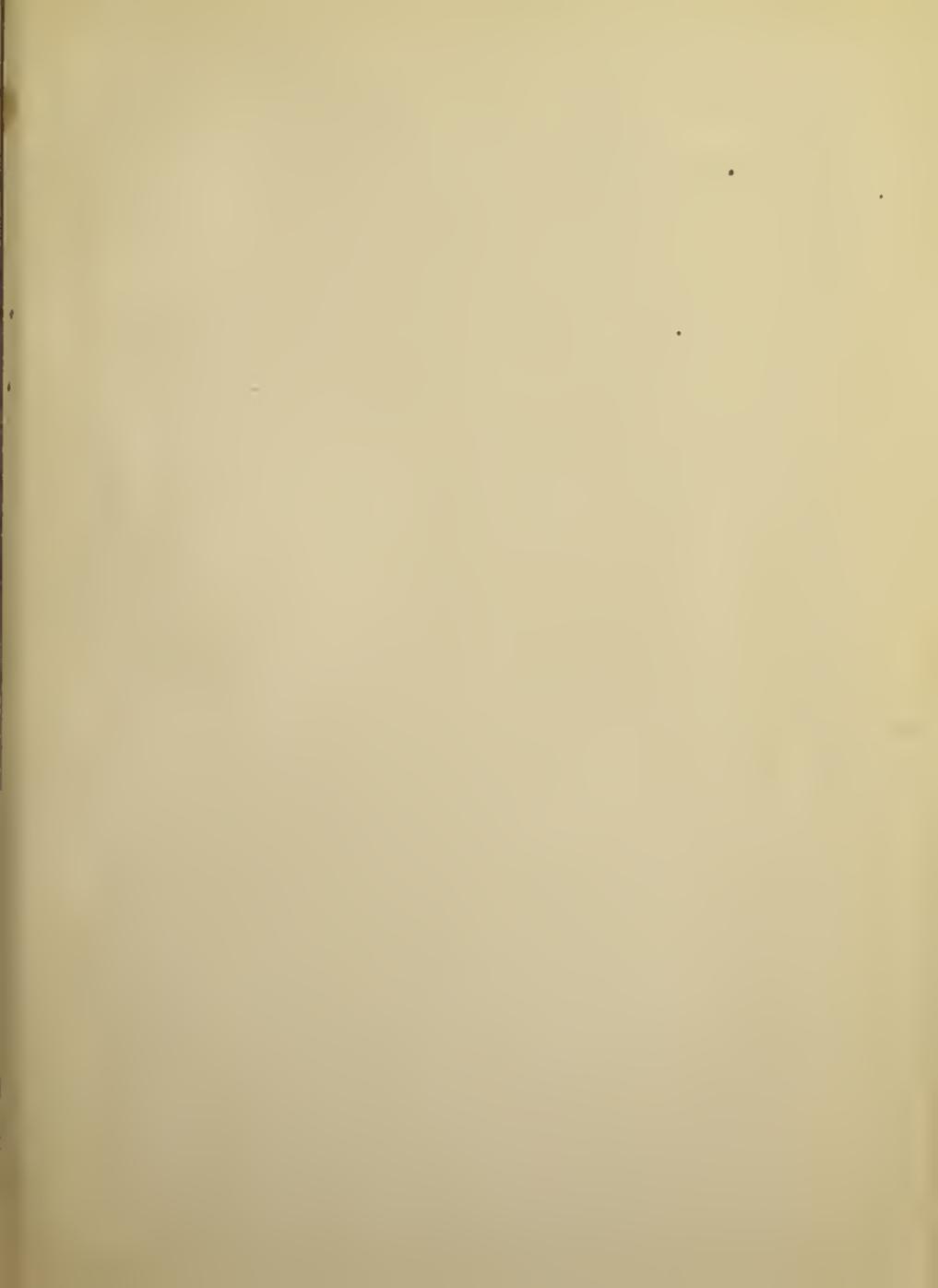
If, as we are taught and believe, that we are uncreate, and have existed from all time, there must be an eternity behind us, as well as before us, and what have we been doing all this past time. Certainly the impelling power of the soul has not been dormant, but ever active in the mineral, vegetable and animal kingdoms. And as proof absolute, we are told that in the blood circulating in our veins, are represented all the mineral, vegetable and animal kingdoms, each positive and distinct. How came we to have this, if we are not related to them. We are an epitome of all below us, much of the animal still

remaining, but by the grand law of evolution, we shall yet become as gods.

Many say to us, one world at a time. But that is impossible. This lower world depends upon the higher for spiritual light. Sever the link that binds the two, and there would be no more spiritual progress. Thus you see, it is wise to study life in "two spheres," and adjust ourselves to the law with the least possible friction.

CONCLUSION.

In closing this, our first attempt at writing for the public, we feel that only a small part of the truth has been told. In our next effort, we shall tell you of life in the higher spheres. Of their magnificent temples of learning; what is there taught; their method of teaching and communicating to the lower spheres and Earth's children. But, if you will investigate the truths *here* presented and think for yourselves, you will certainly attain mental freedom. Truth alone makes us free.



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The San Francisco Chronicle among other things, says of the book and its author.

The author attempts to show that Judaism was borrowed from Oriental legends—that Abraham and Moses were myths—that the Pentateuch was not written earlier than 500 years after the Exodus—that the stories of creation and flood were borrowed from legends common among all the Oriental nations—that the proof is wanting that such a man as Christ ever lived—that the four Gospels and other Christian writings are forgeries—that they were voted into canon by force and fraud.

The author in arriving at his conclusion has examined the testimony pro and con and sits in cool judgment in the case as he would in any other controversy involving a careful weighing of positive and circumstantial evidence. * * * He writes vigorously and with blunt freedom of expression and presents the whole case strongly and in order—his massing of the evidence imparts to the book a formidable aspect.

The New Orleans Picayune, a Christian paper, says: The book of Judge Ladd is ably handled: The author disputes the divine origin of Christianity and Christ. * * * The talents displayed in the work might have been employed in a better cause; it is dangerous to those who are wavering in spiritual judgment. * * * The author is able and treats his subject vigorously.

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The Cleveland Plain Dealer, says Judge Ladd, in his book, puts the sacred scriptures on trial and after thorough investigation condemns them. The judge out-Ingerrsoll's Ingerrsoll in his belief.

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John F. Remsburg, a fine scholar, former president of the A. S. U. says in substance: The book is well written, giving the origin of the gods—the priesthood—the mythical Abraham—Moses and other religious myths—the numerous Messiahs, &c.—A good book to use in uprooting Christianity.

Susan H. Wixson, scholar—writer—author and member of the School Board of Fall River, Mass., says: The book supplies a long felt want * * in it Judge Ladd has given precisely the information wanted; he treats of the origin of the Moses stories—of the sabbath * * legends of creation * * Messiahs—miracles—mythologies of Persia—Egypt—Greece. * * Dates—times—places—historical is carefully presented. * * There is not a superfluous sentence in the book. * * It is thoroughly comprehensive—captivating—a splendid addition to the literature of the world. * * It is just the work needed * * it should be in every library. * * The world owes a debt of gratitude to Judge Ladd for this valuable addition to the literature that enlightens and benefits.

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Organized for the Propagation of the Gospel Among the Jews

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SAN FRANCISCO, CAL.

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PRESIDENT'S REPORT.

1898

We come before you at the close of the third year of the existence of our Mission to render account of our stewardship, and if possible to interest you more in this good work. We have to express our gratitude to God, the giver of all good, that He has enabled us to keep together as a society, and that He has blessed our labors more abundantly than we had faith to believe. During the year just closed, through the effort and prayer of the Mission, five Jewish friends have been brought to the knowledge of the faith, and have accepted Jesus Christ, not only as the Messiah, but also as their personal Saviour. Two of these have united with the Presbyterian Church, and three, a family consisting of husband, wife and a daughter, have affiliated with the Congregational Church. Since the organization of the Mission to Israel we have maintained a meeting once a week in Cambrian Hall, and on June 14, 1897, the first convert was baptized in the First Baptist Church, of which he is still a member, and is leading a Christian life. On August 30, 1898, husband and wife confessed their belief in Christ as their Saviour, and they with their eight-year-old daughter were baptized in the Mission Hall by the Rev. Mr. Yarrow of the Congregational Church, of which they are now members. On September 6, 1898, a Jewish brother, who for some years had been a rabbi, made his confession of his belief in Christ and was baptized by Dr. J. A. B. Wilson of the Howard Street Methodist Church, and afterward joined the Westminster Presbyterian Church, and is now a student of the Presbyterian Seminary at San Anselmo, where he has passed his junior examination.

Another brother, who formerly acted as reader in the Synagogue during the holy days in Israel, confessed his belief in Christ the Messiah as his Saviour, and was baptized on March 28, 1899, by the Rev. Dr. S. S. Cryor of the Westminster Presbyterian Church, and joined the same church.

So thank God, He permits us to see some fruit of our labors ; these dear brethren are all Hebrew scholars.

There are others among us whom we know the Spirit of God is striving with, and one in particular who has confessed to me that he believes and is trusting in the Lord Jesus, but on account of making his living for himself and family he dares not to make open confession of his belief in Christ.

We cannot but express our gratitude to God for His great blessing, and we do ask His forgiveness for not having greater faith in Him.

We thank Him for the many of His chosen people that have attended our meetings, and thus the seed has been sown in their hearts; we are asking our God to water the seed, and oh! that it may be our privilege to see it spring up and bear precious fruit to His glory.

The question often is asked, What success have you? Are you having many converts? To these let us answer: It is a mistake to judge the work in a Jewish Mission by the visible results. We think we gain great victory when a Jew will listen while you may be trying to prove to him the fulfillment of certain prophecies which show that Christ is the Messiah and Saviour. The prejudice of the Jew is indeed hard to remove. Someone has rightly said that it is much easier to convince a thousand heathen that they are not right than to convince one Jew that, in spite of his faith in Jehovah, that he is a sinner and must come to Christ for his salvation.

It is our duty to scatter the seed and leave the result with God, asking Him to water the seed with His Spirit. This sowing of the seed is our privilege, and oh, how we thank God for the proof He has given us that He has been pleased with us!

At this time we thank our Christian brethren and sisters for their attendance at the meetings, for their prayers and financial aid; for since our organization we have made no appeal outside of the Mission, only to our good Lord, who has most graciously supplied all our needs.

We take this opportunity to express our thanks to the many pastors of the various churches who have so nobly rendered their services, and we trust that the good Lord did water their souls while they delivered the message to us.

On January 17, 1899, this Mission elected the Rev. M. Berkovitz as its missionary until its next annual election in June, 1899, and we thank him for his labors. The Mission also opened a branch at 948 Folsom street, in the center of the Jewish quarters;

this, however, for obvious reasons was abandoned after four months, during which time the Mission paid the rent at eighteen dollars per month.

During the past year it has pleased God to take home from us two of the foremost members of our Mission : first, the Rev. Dr. M. M. Gibson, ex-Vice-President of the Mission and for a quarter of a century pastor of the First United Presbyterian Church of this city. He was at all times ready to aid us in our work, and we now miss greatly his godlike and fatherly counsel ; the second was one of our monthly contributors, who was a real lover of the Jews, whose prayer was continually that God would open their eyes that they might see Jesus their Messiah ; I refer to Anna Spencer, a native of England, who lived to her ninety-third year a useful and devout servant of the Lord. At the age of fourteen she was turned out of her aunt's house because she would serve the Lord Jesus in the way she thought right. She was one of the six persons who first organized the Mariner's Church, and was a member of the same for forty years, known and loved by many Christians, and we deeply miss her prayers and counsel. We believe on the great day of the gathering many will testify that to her labors of love, through God's blessing, they were brought to our dear Saviour, and we hope and trust we shall again be united with her.

Now, Christian friends, let us press forward with new vigor, let us take more courage and ask great blessings of God ; we have so far only seen the little drops of rain, but let us pray and look for the mighty showers.

Had we the means we might carry on this work on a broader scale, and branch out to other places. At present we have only one meeting a week, but we should have more ; a mother's meeting and a children's meeting are necessities, but it is only the lack of means that keeps us within limits ; but the work is the Lord's unto whom the earth and its fullness belong, and we trust that He will abundantly supply us.

Our prayer is that He will continually bless us, and that Israel may speedily come to a knowledge of the truth and accept the Lord Jesus as their Messiah and Saviour.

HENRY CHESTER,

President of Mission to Israel, San Francisco, Cal.

SECRETARY'S REPORT.

While the past year has been one of trials in some respects, we trust it has been one of profitable experience, for even trials in the hands of the wise Master Builder, who knows how to make "all things work together for good," we believe with Paul, will "fall out" to the furtherance of the Gospel. Throughout the year regular Gospel services have been maintained every Tuesday night at Cambrian Hall, 1133 Mission street, with a variable attendance of from twenty-four to one hundred and forty-three; also for four months at a hall 948 Folsom street on Thursday evenings, at which time the Word has been faithfully preached, earnest testimony given, and sometimes stormy conversations have been held with the Jews; the results from which are in the hands of Him who knoweth how to make the wrath of man to praise Him.

We tender our heartfelt thanks to our President, Vice-Presidents, Treasurer, Executive Committee and Auditor for the very efficient service which they have rendered the Mission to Israel. We desire to thank all the attendants at the service for their presence, for all prayer. For our encouragement allow me to mention the testimony of one who had great knowledge in Mission work, Dr. Barth of Calvary, who repeatedly stated before his death that "God has greatly blessed the Mission among the heathen, but nothing in comparison with blessings which attended the Jewish Mission. In proportion of the number of Jews there has been a far larger number of converts brought to the knowledge of Jesus in the last fifty years." This simple fact alone will show you the Jewish Mission is unparalleled, not only in the Scriptural importance which God has given to it, but also in its results; that during this century, as far as we can compute, three hundred thousand converts have been brought to the Saviour, and that this day there are about three hundred ministers of the

Gospel, Jews, who by the grace of God have been brought to the knowledge of Christ. It is with full, deeply humble and grateful hearts that we thank our Heavenly Father for the souls that He has given us for our hire ; we realize more fully the truth of Jesus' words : "Without me ye can do nothing." Praise God if we are abiding in Him. It is not a question of our weakness, but of His inexhaustible power, fullness and all-sufficiency, and the Word of the Lord to Zerubabel and to us glows like a jewel with every turn. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." The Lord has wonderfully blessed us, especially in Missionary work outside of the Gospel services at the Mission, in personal conversations with Hebrews, and in the distribution of the Gospel and tracts. We know our Heavenly Father has and will continue to make clear to other minds the truths set forth, and open their hearts to believe the truth as it is in Jesus. We are impelled to praise God, and for His Glory to say that in answer to prayer as to the most effectual way to accomplish the most for His Glory and the salvation of souls in the little while till He come, He gave us a pattern in the sermon on the mount to work out for the children, and as we walk in the light as He gives it we have had but to ask and receive "showers of blessings." We are persuaded that He who is the Author will supply all our need according to His riches in Glory by Christ Jesus. "To Him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto Him be Glory."

We know that our urgent need is prayer on behalf of this work. So we want to ask all Christians to hold us before the Lord in definite believing prayer, that all our needs may be supplied. Especially that His blessing may so attend our efforts that souls shall be born into the Kingdom, and so the great object for which the Mission was organized shall be attained. And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us. And if we know that He hears us, whatsoever we ask we know that we have the petition that we desired of Him.

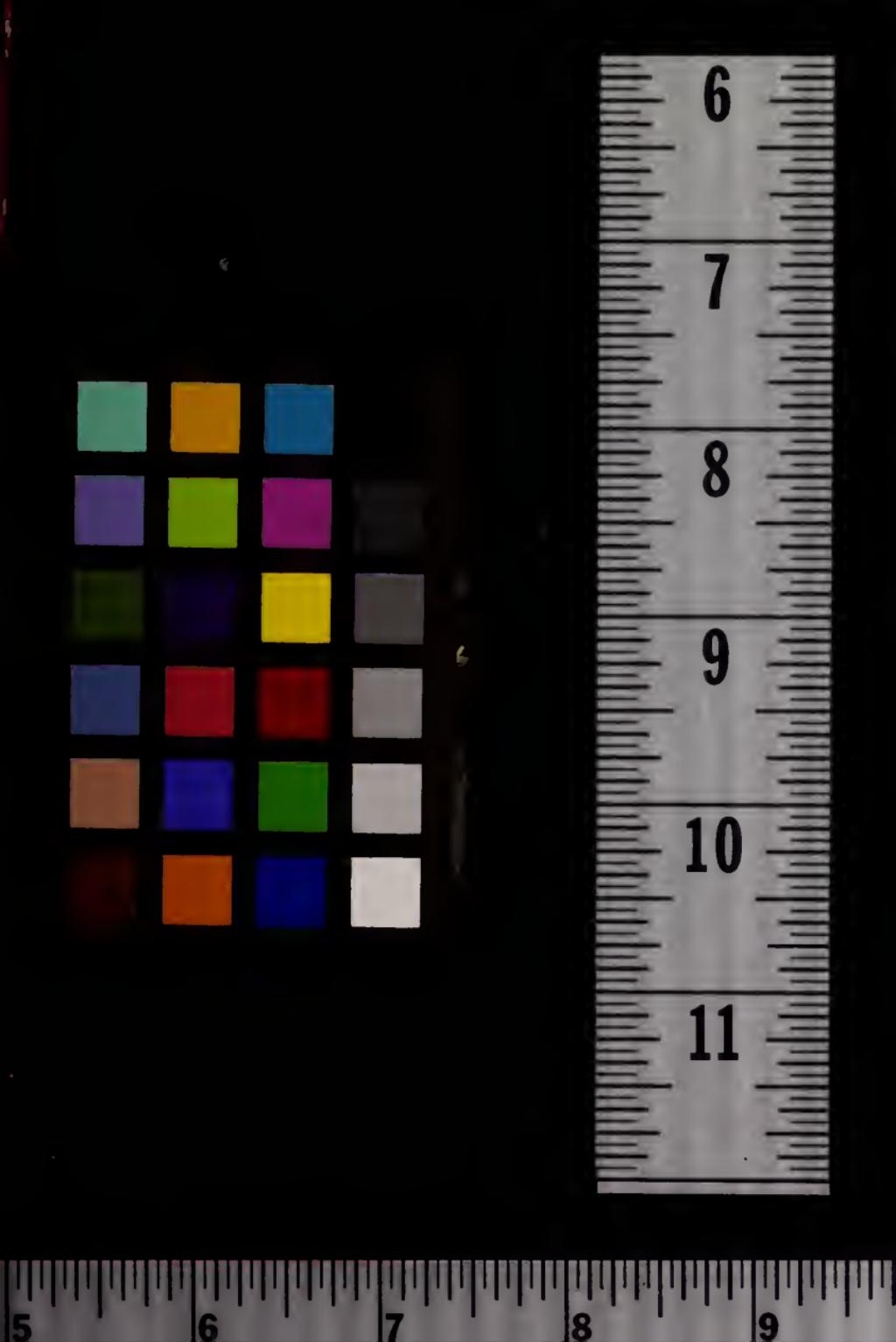
Annual Financial Report of the Mission to Israel
From June 1, 1898, to June 1, 1899.

RECEIPTS.	EXPENDITURES.
Contributions to the General Fund.	Paid for Rent of Cambrian Hall and Folsom St.
Contributions to Expenses for Store Folsom Street.	Store \$192.00
Advanced by Treasurer.	Paid for Furnishing and other Expenses of Folsom St. Store 51.02
	Cash on Hand 1.50
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	\$244.52
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	\$244.52

In His Name,

CLARA E. RICE,
Secretary.





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